A

MEMOIR

OF

MRS. HARRIET WADSWORTH WINSLOW,

COMBINING

A SKETCH OF THE CEYLON MISSION;

BY MIRON WINSLOW,
One of the Missionaries.

Oodooville.

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PREFACE.

The following pages have been prepared under some disadvantages. The Compiler's intimate relation to the subject of the Memoir, and his concern in many of the events to be noticed, made the selection of the materials a delicate task; while his long intercourse with people of a different language rendered him little fit for the labor of arranging and combining them. These circumstances led him to wish that the work, which his associates abroad, as well as the friends of missions at home, desired to see accomplished, should be undertaken by some other hand. But as it seemed advisable to give such a view of missionary operations as could be given only by one personally acquainted with them, it was necessary that he should attempt it himself. It has been performed with as much carefulness as circumstances, some of them unfavorable, would allow.

The papers from which selections have been made are very copious, and the difficulty has been in making the choice so as to present something like a continuous narrative, and avoid, as much as possible, that repetition which must occur more or less in letters to different persons on the same subjects. On this

account, very brief extracts are sometimes made from long communications; and, at the same time, it has not been thought necessary to disfigure the page by asterisks denoting the omissions. Very few of the letters, and but small portions of the journal, are given *entire.* In cases where the disjointing of the paragraphs occasioned too much abruptness, some liberty has been taken with the language, to form a proper connection; and in other cases also where an alteration of words or phrases seemed advisable, it has been made freely; but with a scrupulous care to retain the original meaning.

The facts, whether personal or relating to the mission, are given, as much as possible, in the language of Mrs. Winslow; that there might be more unity of style, and a better illustration of her character by herself. The details of missionary operations may be thought by some to be too minute, but it is only by an induction of *particulars* that a proper estimate can be found of these operations in general. Besides, more prominent facts are already before the public, in the correspondence of the missionaries. This method of presenting the subject has the advantage of bringing into view those parts of the picture which are not usually presented in the journals and reports which are published, and in that peculiar light and shade which are given by the delicate touches of a female hand.

The descriptions of natural scenery, sometimes attempted, are designed not only to give a "local habitation" to the missionary in the East, and produce more vividness of impression as to his operations; but to excite in the minds of readers a greater interest in the country, and its inhabitants. For this purpose

also, occasional notices of native customs and superstitions are introduced. These may serve to show how much the natives need the *Bible;* and excite some sympathy in the minds of Christians, for those on whom this "light shining in a dark place," hath not dawned. It requires but a partial view of the Hindoos to be convinced that even as to their temporal condition—their civil, social, domestic and moral state, they are unhappy, and need the elevating, transforming influences of the Gospel; and as to their spiritual prospects, that they must perish forever unless visited "by the day-spring from on high." It is true they will not be condemned for rejecting a Saviour of whom they have not heard, but they may be for putting out the light of nature, and changing "the glory of the uncorruptible God into an image." Their not knowing the Saviour does not nullify the fact that they are sinners, any more than not knowing a remedy proves that one is not diseased; and sincerity in their idol-worship and their offerings for sin, will not remove their guilt, any more than the sincere application of a criminal to his judge will insure a pardon. That the Holy Spirit may not lead some of them to improve the light they have so as to be saved—even as children who cannot know the Saviour may receive benefit from his atonement—we need not deny; but the cases must be rare where there is any such *Cornelius* "waiting for the kingdom of God." None such has been found by the missionaries in Ceylon. The Hindoos, generally, have no *piety* towards any object of worship which can give them the least claim to the favor of God, or prepare them in any measure for a holy Heaven. Their social virtues, limited as they are, have no higher source

than native sensibility, or self-love, and their religious charities and rites are performed only in reference to some selfish end—generally to escape some temporal calamity, or obtain some worldly good—and never from *love* to the gods whom they worship. Therefore the Scripture hath justly "included them all under sin." "They who are without law shall perish without law." Alas! by millions upon millions, they are thronging the pathway to perdition; and who can tell the worth of one of their souls? No human language can express it—No human thought can conceive it. Neither can any angel in heaven, nor any being but God himself, understand what is implied in the *loss of an immortal soul.*

It was to deliver *such*, "drawn unto death, and ready to be slain," that the efforts detailed in this volume were made, and the life, of which some account is given, was devoted; and if this imperfect memorial by one who, willing to pay a tribute of affection, feels himself also a "debtor" to the heathen, and who hopes to return soon to his more appropriate work among them, shall kindle a spark of missionary zeal in one youthful breast—or throw the least light on the path of any follower of the Lord Jesus to a foreign land—or excite in any heart a throb of pity for a dying world, or an emotion of sympathy with the suffering Saviour in the "travail of his soul," then his labor will not have been "in vain in the Lord."

M. W.

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MEMOIR.

CHAPTER I.

EARLY LIFE—CONVERSION—JUVENILE LETTERS AND JOURNAL—EFFORTS TO DO GOOD—NOTICES OF NATURAL SCENERY—DEATH OF A BROTHER—ACQUAINTANCE WITH MR. W———.

In this artificial age, when extravagance of every kind abounds, all that may tend to bring us back to nature—in this age of imagination, when it is by many thought necessary to clothe even religion in the garb of fiction, every thing exhibiting piety in real life—in this age of benevolence, when there is danger of mistaking bustling action for well directed pious effort, every thing which throws the light of experience on Christian enterprize—must be useful. There is a charm in native simplicity, even where there is not greatness, though they are more frequently combined than is usually supposed; there is a value in facts, especially in those relating to Christian experience, as by proper inductions from them religious knowledge is gained; and there is an importance even in the minor details of missionary operations abroad, as they form a part of that experimental process, which is to develop ways and means for the conversion of the world.

In the following pages, the reader will find no affectation of greatness—not one letter, perhaps, or other production, which may be called studied; but an artless record of the joys and sorrows of a feeling heart; a frank and easy correspondence with dear friends; the simple

notice of occurring facts, under some variety of place, time, and circumstance; and the delineation of scenes, principally moral, which though not often of stirring interest, will some of them, as laid in a distant land, and among a strange people, have the advantage of novelty; and as drawn from the interior of an interesting mission, may attract notice. The principal object aimed at is to give the biography of a devoted female missionary; but in connexion with that, and principally in her own language, to present a history of the mission with which she was connected.

HARRIET WADSWORTH LATHROP was born at Norwich, Ct., April 9th, 1796. She was the second child, and eldest daughter of the late CHARLES LATHROP, Esq. and JOANNA LEFFINGWELL. Her father was a graduate of Yale College. Her immediate ancestors were pious. Her grandfather Lathrop used often to retire to the fields to pray for his posterity, to the latest generation; a practice which might well be imitated.

There is nothing, perhaps, in Harriet's early days which requires particular notice, except that she displayed an uncommon degree of energy and perseverance in whatever she undertook, and at the same time, an inflexibility of temper which was an occasion of trouble both to herself and friends. She was, however, under the direction and anxious care of a most judicious mother, and had an elder brother peculiarly qualified to aid her in her conquest of herself. There were also amiable younger brothers and sisters, who with a most kind and excellent father at the head, formed a domestic circle of much loveliness, adapted to cherish the best affections of the heart. Such a domestic circle is an invaluable nursery for society. An interesting group of young friends helped in the formation of a character destined to no ordinary degree of usefulness in the world. But these and other advantages, together with the influence of a good education in different

schools, would have been unavailing in the moral cultivation of a mind and disposition like that of our young friend, even as to the government and right direction of her social qualities, had not the grace of God come in aid of them, by changing the current of her feelings and renewing her heart. This change, which took place when she was about twelve years of age, will be best described by a short extract from an unfinished paper, commenced by her in subsequent life for the information of her children.

"Nothing uncommon marked my early childhood. I remember some dangers and some deliverances, which my parents taught me to consider as proceeding from the direction of God. I was early placed at school, and always with some amiable and promising schoolmates. In the summer of 1808, when I was just twelve years of age, evening meetings were commenced by our pastor, for one evening of each week. They were at the different houses of the parishioners. As a new thing they attracted notice, and were generally well attended. Some excitement was about the same time manifest among a few middle aged people, and some even among the youth. I first attended meetings to accompany my mother; who was accustomed to take me out with her, as an indulgence to the eldest daughter. In the course of the summer, I began to see that I often occasioned pain to this best of mothers by my perverseness and many evil passions. I saw her weep when I had offended her, and that afterwards she was sad and unhappy. My dear brother too would often reprove me with tenderness and feeling. My father, though affected when I did wrong, left to my mother all the discipline of his daughters; for he had entire confidence in her judicious management. I remember nothing particularly heinous in my conduct except indulging my temper, and sometimes disregarding my mother's wishes. I found myself unhappy, as I saw that I made others so;

and resolved that I would try to be better, and never more to displease my parents and brother.

"My mother often put into my hands such books as she thought might do me good, and about this time gave me Hawes' directions for obtaining the new birth. I examined them, and determined strictly to observe every thing which he recommends. Several times I read them over, yet seemed to gain nothing. It then occurred to me that I could not make myself better; so I went to God; and whenever I looked at my rule of duty, prayed that He would constrain me to observe it, and do all that was required. I daily meditated over this book, likewise reading the Bible, and retiring apart to pray. I found my heart beginning to soften, while my numerous offences filled me with confusion. I thought that none of my friends would treat such a mother as mine as I had done. My temper appeared to me very bad, and I began to inquire what it would become if I lived to old age, since in the few years of my childhood it had constantly grown worse and worse. Our evening meetings became more interesting. I was not willingly absent from one; but often walked to a great distance with some neighbor, when it was too far for my parents to accompany me. Sometimes I prevailed on some of my young friends to go, but they seldom inclined to do so without their parents. The excitement among a few young ladies, much older than myself, now increased, and they held a meeting by themselves, which I was sometimes permitted to attend, with a pious lady in our neighborhood, who was a friend to my mother. She sometimes conversed with me, in going to or returning from meeting, and often caused me to weep; although I know not that she drew any thing from me respecting my state of mind. I had never spoken of it to any one, for indeed I scarcely knew myself what I felt. I saw my sins, and was conscious that they made my best friends unhappy; and that they offended a

holy God; that Being whom I had been taught to reverence, and who I knew had all power in heaven and on earth.

"The warm season soon glided away. My companions began to shun me, being displeased because I was occasionally in the society of older people, and sought theirs less. They charged me with pride, and evidently became somewhat alienated. I had not yet felt the awful nature of sin, nor become sensible of the penalty to which it subjects us. I looked upon my companions as not standing in the same need of a new heart that I did, and therefore was not so urgent to turn them from folly as I afterwards became. Although sometimes grieved at their unkind remarks, I was principally intent on attempting to make myself better.

"Sometime near the end of autumn, at a meeting in the evening, the 55th chapter of Isaiah was the subject of remark, especially the first two verses, 'Ho every one that thirsteth come ye to the waters,' &c. Here I was for the first time overwhelmed by a consideration of the goodness of God in offering salvation to lost sinners. I felt my need of such a Saviour as is provided in the Gospel. In this state of feeling I returned home, and could not any longer conceal my anxiety. My dear mother inquired why I was weeping so bitterly. I replied that I was a great sinner, and this evening felt more than I ever did before that I was wretched and must perish forever. I said but little, and she left me after saying only a few words. My anxiety increased. I felt willing I thought to do any thing, to be any thing, if the Lord would receive me as his child. I seemed to expect some special revelation from Him of my adoption, and often prayed that some angel might come and give me the so much desired assurance. I did not find myself amended of my faults. I only saw and felt them more, and knew that God must interpose and change my heart entirely, or I

should continue to grow worse and worse. According to the advice of Doddridge and Hawes, I privately dedicated myself to God, in a written form, resolving to be his alone, and his forever. I seemed to receive a blessing in this act, and was greatly encouraged to persevere, and not to cease striving until I obtained. It appeared to me an awful step that I had taken, I had promised to be the Lord's, to lead a new life, to devote myself and my all exclusively to his service; and I dared not go back. Yet I knew not how to go forward. This carried me more frequently to the throne of grace. I had for some time observed three stated seasons of prayer each day; now I set apart a fourth, and generally nothing would prevent my observing them all. It was a busy time. Our house was filled with company; and sometimes I could not find a retired spot except in the garret, which often witnessed my importunity with God. My parents, not then professedly pious, and knowing little of my feelings, said nothing, but in their treatment carefully avoided hindering the work of God. No one spoke to me with any particularity, and I felt no freedom to speak to any one; so that I had no counsellor, no guide, but the Bible, and the Holy Spirit.

"In the month of January, 1809, I received a letter from a dear friend at New-London, saying that she had become anxious for her soul; and exhorting me to think of another world. This filled my heart with joy. I had one companion, one dear friend, with whom I might take sweet counsel. I lost no time in replying to her letter. My earnestness had before been increasing, and I now felt new strength. One Sabbath noon, in the early part of the month, I was engaged in prayer as usual, when suddenly I nearly lost all my encouragement, and I believe ceased speaking; but soon recommenced, feeling that I could do nothing else. I seemed then to have new confidence in God, and the language 'All things whatsoever

ye shall ask in prayer, believing, ye shall receive,' caused me to open my mouth wide, and I trust to plead with that faith which is never rejected. A sweet peace was shed abroad in my soul. I felt assured that the Lord had heard my cry, and had not despised my prayer. Never can I forget the feelings with which I afterwards joined the family circle, the happiest of the happy. I longed to open my mouth, to declare what the Lord had done for me; but I could only gaze on my parents, brothers and sister, with new affection, and retire to weep by myself and pray. I went in the afternoon to the house of God, where every thing was new, every thing seemed to bid me welcome, and to say, 'The Lord of Hosts is in the midst of us.' For a number of weeks I enjoyed in silence this new world, into which I seemed introduced, though my solicitude for my friends was very great.

"In March, our pastor called at the house, shortly after I had expressed a wish to my mother to unite with the church, if I were not thought too young. He said but little. Knowing my previous fondness for dancing, he inquired if I could relinquish that amusement for the sake of my Saviour. I expressed myself willing to make any sacrifice, if I might be numbered among God's children. My beloved parents now examined anew their hope, and became convinced of their duty to profess their faith in Christ. Accordingly the 9th of April, 1809, they, together with myself and a female domestic, were propounded for admission to the church; and the third Sabbath following, we sat down at the table of the Lord. It was a season never to be forgotten. I had taken a new stand, and the eyes of all were upon me. A child of my age never before was known, in that place, to come out from the world by a public profession of Christ! I had many acquaintances and friends, young, gay, and attractive. I received many cautions from the wise and good; but my connection with the world often made it necessary

for me to reflect on the language of Christ, 'whosoever is ashamed of me, of him will the Son of man be ashamed, when he comes in his glory with the holy angels.' My dear brother was a valuable counsellor, and he was always at my side, jealous for the honor of God as well as for my Christian character. My course was generally uninterrupted, and I had much religious enjoyment."

This sketch, evidently hasty, and designed only for private use, is given not as a guide to other young persons, in respect to a written dedication of themselves to God, or to any other particular connected with the manner of seeking the great salvation, for the same Spirit operates differently on different minds, and brings all his people, perhaps, by a way that they knew not; but to show how light first sprung up in the path of our young friend, and how she took heed to it, "until the day dawned and the day star arose in her heart."

In regard to her written dedication and covenant, it may be proper to remark, that not only at the time did she consider it attended with benefit to her soul, but it was frequently afterwards renewed with great solemnity, and, as she thought, with profit. This renewal, indeed, constituted almost the closing act of her life, for only a few hours before her death, and the last time she wrote her name, while unaware of standing so near the eternal world, she subscribed the same document, which, twenty-five years before, she had with many tears, and we may believe in faith, presented to the Lord.

Two or three letters, from her early correspondence, are here inserted to show her concern for the spiritual interest of her companions.

"*January* 19th, 1810.

"It is true, my friend, that my feelings and desires are in a considerable degree altered since you were here, but should that diminish my affection for one who has ever been so dear to me? No my friend, it should rather

increase it; and I assure you that it does. What inexpressible pleasure would it give me, could I be a humble instrument in the hands of God in bringing you to him. By many, religion is thought to be a gloomy thing, calculated only to make us unhappy. Ah, my friend, such people are entire strangers to it. I never knew what real happiness is, until I had found by experience that 'Wisdom's ways are ways of pleasantness and all her paths are peace.' You have yourself witnessed what a blessed consolation religion is in the hour of death. I entreat you, my friend, seriously to inquire how the matter stands between God and your soul. Do not say, I am yet too young, I may put off repentance a little longer. 'Now is the accepted time, now is the day of salvation.'"

"New-London, *March*, 1812.

"I have just returned from the Alms-house, where I attended the funeral of a very aged woman. I saw a collection of poor creatures. Among them was the husband of the deceased, lying upon a bed from which he has not risen for several years. His countenance was the picture of resignation, and his whole deportment seemed to say, 'Thy will, Oh Lord, be done.' My dear friend, may we remember that the feet of them who bury others, will shortly be at the door to carry us out also. Dear N——, do we not conform too much to the world? How frequently do I think there is no excuse for me, and I will certainly try to grow wiser; but my resolutions too often prove momentary, and without effect on my life. 'Oh that my head were waters, and mine eyes a fountain of tears,' I would weep day and night, for my sins. I have a book, which I very much wish you to read, if you have not, it is 'Wright and Hawes.' Do read it, and consider it as addressed to *you*."

The following is without date; but written about the time of the foregoing.

"DEAR E——

"An opportunity offers, by my brother, to send thanks to my friend for her proof of remembrance, and may I not add affection, by mamma. I trust you do not think I needed such a token to remind me that I had a friend in absent E——. In that case it would give me no pleasure to see it; but now as your gift I shall enjoy it. Mamma brought me a kind invitation, from yourself and mother, to make you a visit next summer. Could I dare anticipate enjoyments at such a distance, my thoughts would dwell much on seeing you face to face. You speak of the retired situation in which you live. *That* my friend is far from being an uninviting circumstance. I need retirement. Though surrounded by those in whom I much delight, society is often unpleasant to me. To leave my room, and join even the family circle, is often a sacrifice of my feelings, and when called to mix with society, I feel myself going to a scene of trial, and shrink from it as a task."

In the year following Harriet's admission to the church, her health was so poor as to lead her to apprehend her removal from earth as probably near. She, therefore, arranged her few papers, wrote farewell letters to many of her correspondents, letters of warning to impenitent friends, and a short account of her experience and trials, for the use of her much loved mother. This is the more remarkable as she was then not quite fourteen years of age, was the only youthful professor of religion in the church to which she belonged, and early piety was at that time much less expected, and far less frequent, than happily it is at present.

A diary, regularly kept from about the time her seriousness commenced to nearly the close of the year 1813, she destroyed; but from one then begun, and continued almost daily until she left America, a few extracts will

be made, to exhibit something of the history of her mind, and of her religious experience.

"*November* 11th, 1813.—There has been a storm this evening. The wind was high. It was a most welcome sound to my ears. Did I not feel for those who are exposed to the inconveniences of such weather, I could hail the days when all without doors is dreary and boisterous, as more favorable to my happiness than any others. Then it is that I have no society but that of my own heart and a gracious God. Then have I a more lively sense of my dependence on Him, of my nothingness before Him who is all in all."

"*March* 11th, 1814.—Yesterday morning I walked with cousin L. We had some conversation on a subject dear to my heart. She is what I would be, and to believe it possible I shall ever be like her would be a great consolation. She has been to me a most useful friend. She has convinced me that were the love of God my ruling principle, I should not have suffered as I have done the past two months. Could I regulate my heart by the Divine will, I should not be so much disposed to hide myself from every eye; but I feel continued weakness and am deficient in every good thing. Yet why do I indulge this gloominess. I will be up and doing. There is forgiveness with God, and with Him there is plenteous redemption. He will not cast off any who come to him with humility, confessing their sins. To his throne of grace I will go, and if I perish it shall be at his footstool."

"*Thursday* 16th.—This day has passed but tediously. At evening we had a large party in our small parlor. Instead of receiving company, I could most gladly have retired to my chamber, and given vent to feelings which almost overpowered me. I was, however, obliged to assume an appearance of gaiety which but ill suited me."

"*Sunday, April* 3d.—This morning Doctor S. preached from Job 20: 5. 'The triumphing of the wicked is

short.' I cannot doubt my claim to the Christian character, as revealed in the Bible. I feel assured that 'old things are passed away,' and that where was once darkness is now light in the Lord. I have confidence in God. I believe his whole word. I rely solely on the Saviour of sinners for justification, adoption, and sanctification. Still I am perplexed on every side. Remaining corruption within me causes me to cry aloud for help. I feel that I have gone astray, have wandered, and loved to wander. It grieves me, Oh my God, I ask of thee strength. I ask for that divine love which will make me count all things but loss that I may win Christ. I beseech thee let me not live for myself alone. Enable me to be useful to all around me."

The following extracts show that Miss L. did not confine her views to herself, though she had many internal conflicts. They were written in the time of our unhappy war with England. The " beloved town" here mentioned was New-London, which was threatened by the British ships of war lying off its harbor. Her father was then residing there, having been appointed Clerk of the Courts, but returned afterwards to Norwich, for the safety of the records.

" 8th.—This day the Governor has appointed for fasting, humiliation, and prayer. I have humbled myself before thee, Oh thou most High. I abhor myself, for I am vile; my case, Oh blessed Father, is before thee. Thou knowest all my desires. Thou knowest every wish of my heart. I feel assured that thou will not cast me off, when I entreat thy favor. My sins rise like a cloud, but I will hope in thy mercy. Oh my soul, behold thy Saviour on the cross, dying for thy sins. See him rise from the dead, and ascend to heaven; calling upon thee to deny thyself, to take up thy cross and follow him. And how canst thou be inactive? How canst thou again grieve him by rebellion? Oh, dear Redeemer, forgive me. Give

me not up to hardness of heart and to unbelief. Reprove me. Oh, humble me by afflictions if necessary, but sanctify them to me. Make me to feel thy chastening hand, if I otherwise shall not love and obey thee. For others I would also pray. Our country, O Lord, is in a deplorable state. Thou canst save it from destruction. Oh spare us in love. May we yet be a peaceful and a happy nation. Bless the poor, the afflicted, the sick, and the destitute. Oh revive thy work in this part of the land. Cast not away from thee, my dear, my beloved town. Thy judgments have been upon it in a peculiar but merited manner, since this war; but, Oh God, let it still be spared.

"30th.—Many times within a few of the last days, I have exclaimed, 'thanks be to God who giveth us the victory, through our Lord Jesus Christ.' I adore him for his most wonderful works. Had he not appeared for me, I should most surely have perished in despair. Now I rejoice that not a secret thought is concealed from Him, because I am convinced, that knowing my weakness He will give me strength,

'In Him, not in an arm of flesh I trust,
In Him whom promise never yet has failed,
I place my confidence.'

"To-morrow is appointed for communion. Oh, my God, give me, I beseech thee, a believing, humble heart, and grant the blessing of thy presence in every soul which may partake of that feast.

"*May* 1st.—This day I have enjoyed sensible communion with God. When first seated at the table, the belief that with all my selfishness I was numbered among the chosen of God, humbled me while it made me happy. The hope that I should meet around the throne of the Lamb all who were with me, on this interesting occasion, and not these only, but absent friends, was balm to my wounded spirit; and, though but a few moments before, I

was doubting my good estate, I could now rejoice in God my salvation, and wonder at his condescending love. I longed to have done with all sublunary things and be at rest.

"*June* 6th.—This day intelligence has reached us, that on the 31st of March the allied armies entered Paris. They are now at peace in Europe. Can my heart be otherwise than filled with gratitude, for this wonderful change on the eastern continent? Oh, my God, give me a thankful heart, and grant the best of blessings to those who are so signally delivered from the horrors of war. May they learn war no more. May a similar blessing soon visit our unhappy country; and may the consequence be a humbling of every rebellious heart. When thou art remembering nations in love, canst thou bestow a thought on an individual like myself? Canst thou pity the weakness of my mind, the coldness of my heart, and apply a remedy? I will hope thou canst; and I will trust thy love to remember the wants of all who are dear to me.

"*July* 23d, *midnight.*—The past day has been one of apprehension, of trial. My dear aunt J. is very low. There appears to be nothing in her like a consciousness of her situation. In consequence of being called to attend her immediately after rising this morning, I omitted my morning devotions, and when reminded of my omission in the course of the day, I still deferred going to God. When sitting by her bedside to-night, my thoughts ran thus: 'Poor soul, had I prayed for thee this day as I ought, perhaps some of this suffering might have been spared you. Yes, possibly; for God sometimes notices the weakest efforts of faith, and mine might have been in faith. This moment I will be up and doing.'

"25th.—Poor, frail human nature! What, Oh Lord, is man that thou art mindful of him? We are ushered into the world weak and helpless; helpless we continue to be through life. The few short years of our appointed

time, we spend in toiling for what 'still alluring, still deceives.' Oh my God, give us wisdom to prepare for a removal from all that we love on earth. Especially I would pray for her, who is in all human probability now on the borders of the grave. Oh prepare us all for thy pleasure.

"30th.—This day has been one of extreme suffering. Aunt J. died between one and two o'clock. The preparations for her funeral are devolved on me. I feel more as though a mother was to be interred than an aunt."

"*At New-Haven, August* 10th.—Last night Norwich was in great consternation. The alarm guns were fired, and an express arrived from New-London, stating that the surrender of Stonington Fort was demanded. This news gave universal alarm. I however left home this morning for New-Haven. At Colchester, met many soldiers with sad countenances, repairing to their place of rendezvous. It was a painful sight. At New-Haven found friends well, and received a cordial welcome."

The mind of Miss L. was early interested in the state of the heathen. In her diary are frequent references to them.

"21st.—When I reflect on the multitudes of my fellow creatures who are perishing for lack of vision, and that I am living at ease, without aiding in the promulgation of the Gospel, I am almost ready to wish myself a man, that I might spend my life with the poor heathen. But I check the thought, and would not alter one plan of Infinite wisdom. I can, however, cheerfully think of enduring pain and hardship for them, and for my dear Redeemer. Has he not given his life for multitudes now perishing, as well as for my soul? And Oh, how basely ungrateful and selfish in me, to sit down quietly in the care of self, without making any exertion for their salvation. But what can I do? A weak, ignorant female. One thing only do I see. My prayers may be accepted.

Yes I will plead with my heavenly Father, that he may be a Father to the poor benighted heathen."

The following extract alludes to the lamented Dr. Payson.

"*Monday* 22d.—Spent this afternoon and evening at Mr. S.'s, with uncle and aunt L. Met Mr. and Mrs. Payson. If there ever was a good man on earth, Mr. Payson seems to me to be one. He appears truly humble, and much engaged in religion. Possesses much of the manner and countenance which I love to fancy belonged to St. Paul. In conversation this evening, he confirmed me in an opinion which I have sometimes ventured to express, that all ought immediately to repent, and that we should neither pray with a wicked heart, nor omit prayer; but pray with a holy heart."

A letter to a dear friend with whom she continued at times to correspond during her life, will exhibit a little, her early taste for polite literature. It should be remembered, that the remarks on the poetry of Lord Byron were made before his Don Juan, and other more exceptionable works were published.

"New-Haven, *Sept.* 2d, 1814.

"Most welcome was a letter from my dear L. last week; and let me request you never to think that a letter from you can prove an intrusion, even though I be much occupied by a sick room. I am pleased to learn that you are 'enthusiastically fond of poetry.' In this we shall find a similarity in our characters. I have seen nothing *new*, but the 'Feast of the Poets,' that pleased me very much. Lord Byron's productions you have undoubtedly seen. Do you agree with me in admiring them very much? I was unwilling to be pleased with any thing that could proceed from a character like Lord Byron's; but found it impossible to read without being delighted with almost every page; at the same time, I found much to condemn. Unchristian sentiments, conveyed in such a garb

of loveliness, have unquestionably a very pernicious tendency; and much as I admire these books, I would gladly hear that there is not one copy remaining on the earth. Scott must please every lover of the muses. Of his poems, the 'Lady of the Lake' is my favorite. A greater degree of sweetness and simplicity, I am sure cannot be found in any work. And where is there a description more beautiful than he gives of Matilda in Rokeby? The poor old minstrel too, interests my feelings very much. The lively pathos in

'Lives there a man with soul so dead,
Who never to himself hath said
This is my own my native land,'

like almost every thing I meet with concerning *home*, 'that dearest, sweetest spot,' I now recollect as one part which particularly interested me. *Cowper* and *Young* have always power to make me forget myself, and be wholly absorbed in their delineation of the human character, especially where they connect it with infinite purity. Of such writings I can never be weary. The more I read, the more excellent they appear to me. I like *Thompson* very much, and know not why I have read his 'Seasons' but little. For amusement only there is nothing that I would sooner read than *Shakspeare's* plays. His witches have always the power of bewitching me. Shall I go on to name the beauties of Campbell, Rogers, Goldsmith, Southey, Burns, &c., &c. No, I fear I have already made myself tedious to you. I cannot, however, fail to notice 'Cumberland's Retrospection,' which I think an admirable thing, when we consider the advanced age of the writer.

"I do not envy any persons their situation or their enjoyments, but if such a passion should find place in my heart, the object of it would be the leisure and inclination to read all valuable and interesting books. Inclination I have too much of for my peace, while the opportunity is beyond

my reach. My friend, when fancying that some great enjoyments are withheld from us, are we not apt to forget the numberless unmerited blessings which are daily granted us; or to view them as things of course, which God in justice confers upon us? Perhaps I ought not to judge of others by my own experience, but from some observation on the character of my fellow creatures, I infer that all of us are ungrateful for mercies enjoyed; and have always something unattained in view, which we fancy would promote our happiness. This is certainly the case with me. I am too much addicted to 'castle building,' but it is not for happiness. I seek principally such changes as may promote my usefulness, in that I should find my greatest happiness."

Part of a letter, written the same year to her mother, is added as illustrating her character, and showing how early her thoughts were turned to a missionary life, though not of course with any definiteness of object. To appreciate her feelings, we must bear in mind that Foreign Missions were then but little known or thought of in this land.

"NEW-HAVEN, *Sept.* 13th, 1814.

"If the weather was good, I should probably be at this moment preparing myself to go and hear an oration, instead of writing to my dear mother. Were every privilege denied me, I might murmur; but how can I now, when I am permitted to converse a few moments with my best friends. Truly, I have cause only for rejoicing. Even when sorely oppressed with a sense of my depravity, and the feeling that there is no good thing in me, that all my thoughts and actions are sinful, I have reason to rejoice; for the Saviour of sinners has condescended to draw peculiarly near to me. My darkest hours are irradiated with the light of his countenance. I can hardly reconcile it to the justice of God, that so vile a being as I am should be under such favorable circumstances, continued in a land of life and hope. I am almost ready to ask, Why

was Harriet Newell taken from life, and a creature of so little worth as I am, continued here? Am I reserved for similar usefulness? I will encourage such a hope. Think not by this that I desire to become the wife of a missionary. I desire to spend my life in the service of my Maker, and however inconsistent with such a wish much of my life may appear, it is my most ardent desire. Often my judgment leads me astray, and often do I wander through thoughtlessness, but I am most thoroughly convinced, that no service is so delightful as that of my Saviour—that no privations, no toils, no sufferings, are too great for his children to endure for his sake."

The following notice of an excursion, with some friends, to what is commonly called "Wadsworth's mountain," near Hartford, the summer residence of Daniel Wadsworth, Esq., after whose sister our young friend was named, is inserted to show her early love for the beauties of nature. The excursion was made while she was on a visit to some friends in the neighborhood.

"*September* 26th.—After riding about seven miles, we found ourselves ascending the mountain through a forest, not of lofty pine, and towering oak, but of low trees with thick foliage, which seemed impenetrable to the sun. No variety of objects attracted our attention for two miles, when suddenly we found ourselves near a farm-house. It was built of wood, and in the gothic style. From this we proceeded to the mansion of Mr. W., which appeared the seat of elegance and repose. We were cordially welcomed by himself and lady. A few moments were allowed us to rest. After admiring the structure of the building, and the situation of the rooms, we sallied forth in quest of new scenes. The elderly portion of our party took the direct road to the *tower*, but the younger preferred a more circuitous rout, so as to lose none of the beauties of the surrounding country. We proceeded to the top of a formidable hill. Below, as far as the eye could reach, was

a varied landscape of meadows, fields, groves, hills, villages, and water prospects. It was the most enchanting scene I ever beheld ; but my astonishment when I ascended the tower, none but those who have been in the same place can well conceive. On the North, Mount Holyoke and Mount Tom (near Northampton), were visible in the distance, while to the South-east, the prospect was grand beyond the power of my feeble pen to describe. Hills, mountains, vallies, villages, towns, and the winding river, all seemed confusedly blended together, 'the fragments of a slumbering world.' At the South was Mount Carmel. The distant view for fifty miles on each side of us was truly sublime; but that directly at our feet excited my most enthusiastic admiration. There was a small lake, with a mountain at each extremity; the high tower on which we were standing, being at the top of one, while the other scarcely less lofty, was crowned with primitive forest. On one side of the lake there was a delightful grove, and on the other, the walks and cultivated grounds around Mr. W's. romantic mansion. After spending some time on the tower, we descended and wound our way through groves, and enchanting scenery to the lake. We were taken in a boat to the opposite mountain, ascended it, and then returned to our friends at the mansion. Were prevailed on to stay there to tea, and received the kindest attentions."

As it appears from some preceding passages that Miss L——. desired to be useful to others, the following shows the manner in which some of those desires were put in practice. She was one of the formers of the society here mentioned, which was intended for the relief of poor women and children.

"*October* 5th, 1814.—This morning I made *eleven* calls on business for the Society. Some were on our poor pensioners. Returning home alone, I thought much on the degree of enjoyment of this class of people, compared

with what we have, who move in a different sphere. They appear to be much less favored than we are, but there is reason to believe that some among them are more sincere Christians than many among us. God has chosen the weak things of the world, to confound the things which are mighty. These people have different comforts from ours, often nothing more than a subsistence for themselves and family for the passing day, but they are happy in present gratification. Doubtless they have some trials of which we know nothing. We, too, find perplexities and troubles. Every heart knows its own bitterness, and a stranger intermeddleth not with its joys.

"6th.—This afternoon I went to the society meeting. I found pleasure as usual in attempting to do good. Oh, that I had a heart to improve every opportunity of usefulness to my fellow-creatures; but *self* too much engrosses my thoughts, my time, and my labor. For *self* I sigh and toil, often regardless of the suffering multitude, and more frequently neglectful of the few who are in my own family, and who might be benefited by my exertions.

"12th.—This morning friend N., Charles and myself, took a ride to Canterbury. The country would have appeared to me very fine, a few weeks ago, but now I cannot view it without sad thoughts. The association of ideas leads me to think of my latter end, of my decay—not sudden, as from life to death—but a lingering decay of powers which constitute my chief source of enjoyment in life, and which, when I become old will pass to second childishness. But that time may never arrive. I will not embitter my present joys, by anticipations of my future helplessness."

The following was written at the commencement of instructing a voluntary school for the education of poor children.

"15th.—I have been studying some parts of my cha-

racter, and find more cause for humility, than on a cursory view I could have believed. I pray that I may not rest day or night, until I am better versed in self-knowledge. I am about to commence a school. May God make my motives pure, and prosper the work I have begun. Alas! do I not attempt this task more for the appearance of the thing, than for the love of immortal souls? This question, Oh my soul, is of the greatest importance. I can never expect the divine blessing on my sinful actions, or on apparently good actions proceeding from bad motives. 'Search me, Oh God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.'

"I ardently desire to devote my life to the service of my Maker; to be constantly mindful of my responsibility; to feel that I must live for others, and not for myself. Yesterday I renewed my solemn dedication of myself to the Lord, promising with his assistance to devote my time, the faculties of my mind, the members of my body, my talents, and my influence over others; all to the Maker and Giver of every power. Oh Heavenly Father, accept of me, and let me not again return to the vanities of life, with the avidity which I have done heretofore.

"*November* 12th.—No day of my school-keeping has been more interesting than this. Oh, that all who think their charities must be limited to a certain few, and that institutions of this kind are productive of no good, would spend a few hours with these interesting little creatures, see their engagedness to excel in their various employments, and witness their progress from one month to another. Sure I am they could not retain all their selfishness."

Her beloved brother who has been mentioned, and who was in Yale College in course of preparation for the ministry, was attacked with a violent fever, and died, to

the great grief of all acquainted with his excellent character. That mournful event deeply affected the heart of his devoted sister; but it was like the "refiners fire."

"18th.—This afternoon letters from New-Haven state that Charles is no better, and he wishes to have mamma with him. Accordingly, she left us this evening to go in the stage, in a damp, dark night, and over bad roads; but I fear not. The same God who has supported us hitherto, will not now forsake us. Verily, he is a friend in affliction. Oh, that I had a heart to praise him unceasingly.

'Come, disappointment come,
Thou art not stern to me
Sad monitress, I own thy sway
A votary, and in early day
I bend my knee to thee.
From sun to sun
My race will run,
I only bow and say, my God, thy will be done.'

"25th.—Painful intelligence has arrived from Charles. He is very low, and we have reason to apprehend that the next account will be of his departure from this world of sorrow. And why should I wish his longer stay. Alas! I am selfish; but if it be the will of Heaven to remove him, I will pray for submission. Oh, my God, wilt thou sanctify him wholly, and make happy his dying hour?

"26th.—This afternoon, indeed the whole day, has been one of severe trial to me. Never was I so anxious for the arrival of letters; hoping for the best, yet dreading the worst. I went to school in a state of suspense. There, however, a letter was handed me, stating that our dear Charles, our idol, is rather better. Oh, my God, fill my heart with gratitude for this favor, and grant its continuance for Christ's sake.

"27th, *Sunday evening*.—My mind has this day been much on my little school, and my usefulness in life. What am I, Oh God, that thou art mindful of me. I have just experienced much joy in prayer. I am very desirous of being more useful to my fellow creatures. All that worldlings can offer to chain my heart to earth, will be

nothing, compared with God's blessing on my feeble attempts to serve him. Life loses its charms, when I cease to think myself useful. Oh, that my life may be wholly spent in the service of my Maker. There is no hardship, no suffering, which I now think will be too much for me to endure for his glory.

"30th.—And must it be? Am I no more to see the fond object of my love.

'Oh! I dream, he's gone, he's dead,
His vital spirit long has fled,
To realms of bliss have angels led
My brother.'

Oh, my God, suffer me not to murmur. In all thy dealings thou art kind. And is my dear Charles first called to commence the 'travel of eternity?' Oh, grant us support. Forbid a wish to recall him. Oh, for a purified heart, and the sanctification of these trials to us all."

The following extract exhibits the true spirit of resignation under this severe affliction, and notices a mistake into which kind friends often fall in their offers of condolence. The friends of Job understood better the nature of affliction, when "they sat down with him upon the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great."

"*December* 6th.—What can I return to the Lord for all his goodness? Most severely has he afflicted us, but I trust it is in love. My dear parents returned yesterday in much better health than I had reason to expect, and are now tolerably comfortable, and composed. Did I not feel resigned to this bereavement, their composure would surprise me. That Charles has made a happy exchange, I have not the least doubt. For him I rejoice, rather than mourn. Yes, Oh my God, wert thou to grant his restoration to this family, to this fond, lacerated heart, in answer to its requests, it would be silent. I feel that he is taken from the evil to come. I have been called away to receive the condolence of a friend. These

friends are very kind, they prove that they are indeed our friends; but my selfish heart would seek loneliness, and indulge its feelings apart. I would summon piety to my aid, if a merciful God would grant me grace, and then return to the duties of the family with fortitude; but now, the continual offers of sympathy but renew the anguish they are intended to allay."

To understand the notices under the two or three following dates, it must be borne in mind that Miss L. was almost literally *alone*, unaided and unencouraged at this time, in her charitable efforts, and that the gratuitous distribution of religious tracts, into which she early entered with all her soul, as far as her means allowed, was then in its beginnings.

"31st.—I am almost discouraged with the little improvement which the children make in the school; but if by 'precept upon precept,' by prayer, or by any other means, I may be permitted to do good to *one* of them, it will afford me the highest gratification. I felt to day more than usually engaged in my duties. After school, called on Mrs. I. Found her not well, and three of her children sick. She did most truly claim my sympathy. I left a tract with her, hoping for the blessing of God on her perusal of it.

"*January* 6th, 1815.—I have this afternoon visited a poor sick negro woman, and derived more pleasure in contributing to her comfort, by reading in the Bible, than I could have found in the most splendid worldly entertainment. What can equal the pleasure of doing good? Oh, for a heart and the power to do good continually, to devote my whole life to the service of my Maker.

"27th.—The fore-part of this day, indeed, until three o'clock, was spent by me in soliciting charity with my friend L., and in visiting the poor and sick. Could my days all pass thus, methinks the cares of this world, and the deceitfulness of riches would not choke the word, and

render it unfruitful. Oh God, I pray thee enlarge my sphere of usefulness. Give me power and desire to do good continually. This evening I spent at the reading meeting. Returned home, not very well either in body or mind; but God is good. 'I will still praise Him, who is the light of my countenance and my God.'"

On hearing of the proclamation of peace with Great Britain, our friend as usual, shows that her views are not confined to herself.

"*February* 6th.—This afternoon most glorious news has reached us. And may we indeed be permitted to enjoy the blessings attending the restoration of peace to our suffering country. To God be all the glory; Oh, eternity shall tell the gratitude and joy which fill my heart. May I never forget this day. May I never cease to praise the Lord for his goodness, and may not one soul be unmindful of the source from whence flows all good."

In a letter to her friend in H——, about this time she shows that death was sometimes anticipated by her with desire.

"NORWICH, *March* 13th, 1815.

"I am told that Miss H. is in town and will return to Hartford in a few days. I trust she will take a letter to Louisa. Your last was most welcome. What can I say that will give you half as much pleasure? You ask the character of that dear friend who has been taken from me. Can a sister describe him impartially? He was all that my fond heart wished him. He was dear to me by every tie which mutual affection, and entire confidence could form while on earth. Now, my love to him is of a more exalted kind. Is the sweet belief that he is permitted,

'With unseen ministry of angel power
To watch the friends he loved,'

mere delusion? Be it so. I will cherish it as a precious solace through my dreary pilgrimage. My friend, there are seasons of weakness when feeling triumphs over reason

and religion. Such is the present one with me. I have been most forcibly reminded of my loss to day in the death of Mr. W. Will you believe that on first hearing the tolling of the bell, I complained, 'why am not I permitted to join these kindred souls, to add another to the trophies of redeeming love, and behold the unveiled glories of Immanuel?' Not often do I 'chide the lingering moments,' but there are times when my soul is distressed by this cumbrous load, which chains it to earth; when it longs to fly away and be at rest. But I am ever quieted by the reflection that the appointments of Infinite Wisdom, though inscrutable, are always right. Every thing that is in the power of highly valued friends to confer upon me, 'to tempt my tarriance here below,' I am permitted to enjoy; and truly my life is pleasant. I have constant reason to be filled with gratitude for innumerable temporal blessings, and what is of greater value, a peace of mind which passeth all understanding. Why then am I dissatisfied? I am not; but to be perfectly freed from sin, and to be arrayed in the spotless robe of Christ's righteousness, is a privilege so glorious, so transcendently superior to all the combined pleasures of earth, that I must languish for it. Were I not on every side so vulnerable, in all my duties so *imperfect*, I would cling more to life.

"What you say of prayer exactly meets my feelings. Most truly it is a glorious privilege; and when our petitions are not restricted to ourselves, but we carry the case of every dear object to Him who knows their wants, and will be inquired of for the supply of them, we find it most consolatory. If any whom we love have never bent the knee, or lifted the heart, in supplication to their Maker, how sweet to plead for blessings on their heads! On the whole, were we disposed to appreciate our trials and blessings justly, we should find the latter much to exceed the former; and what though disappointment constitute a

large proportion of our checkered lives, this is not our home. We are but journeying to a better country, where all tears shall be wiped from every eye."

We resume the journal.

"*March* 30th.—Oh, my soul shout for joy, tune thy harp to notes of praise, and live ever in the celebration of Jehovah's excellencies. For such sweet fore-tastes of eternal felicity, I can never be enough thankful. Oh, sing aloud and tell of God's wondrous works, to a sinful, depraved descendant of the first transgressor. I could dwell ever on the mount, and thus find a heaven here below. Oh my poor fellow worms, how my heart yearns for your salvation. Why will you not hear and live? Blessed Saviour pour out thy Holy Spirit on all thy children this night. Grant that with all the energies of our souls, we may supplicate thy favor for poor lost men. Oh save by thy mighty power. Magnify thyself on the earth. Remember those on whom the glorious light of the Gospel has never shone. May the heathen sing of thy mighty works. Oh my Saviour, come near I pray thee, and bless all souls as thou dost mine.

"*April* 9th.—Again does a revolving year find me in the land of the living. Sad vicissitudes have marked its course; but consolation has so mingled with grief, that it has been one of the happiest years of my life. A year this day, two dear friends, now gone, were pilgrims here; but though what are termed *real calamities* had not visited me, I was then laboring under most distressing conflicts. God be praised that they no longer destroy my peace; but I feel liable to something similar. Yes, my weak soul thou art less than nothing, to accomplish thy purposes. I must trust implicitly in God, for he only can make me holy. I have commenced this interesting period with a resolution that I will set apart a season of the last evening of each week, to pray for the outpouring of the Spirit in this town. Have proposed the plan to several friends,

who approve and will follow it. Thus may the consciousness that friends are asking the same favor with ourselves, at the same time, animate and warm our hearts. Oh heavenly Father condescend, I beseech thee, to be glorified through us unworthy creatures. Hear the feeble voice of our supplications, and grant us more than we can ask or think. May this year be wholly dedicated to thee. If my life be continued, enable me to realize constantly, that the vows of God are upon me.

"*May* 11th.—I have made a visit to Mrs. K——, who was with my dear departed brother in his last moments. It has revived many painful recollections.

> 'And is he gone? how oft on sudden solitude,
> That fearful question will intrude.'

Why am I so selfish? True I am afflicted, but God is now magnifying himself on the earth. For this let me rejoice, and forget my sufferings in the happiness of others. Gracious Saviour, continue thy glorious work; and let no false zeal, no resemblance of Christianity, where it does not exist, mar the beauty of thy cause. Move our hearts to pray continually, with increased faith, for the prosperity of Zion.

"*Monday* 15th.—This afternoon accompanied my grandmother " to visit aunt P——. She is going down to the grave as a shock of corn fully ripe. I have enjoyed the visit greatly. Returned home alone at twilight in a most peaceful, happy frame, thinking thus—Why am I not one of the happiest creatures in existence? Would I exchange situations with the rich and great? Oh no, they may envy my joy. Why is it, Oh my God, that I, so weak, so frail, so altogether depraved and vile in the view of a holy God, should be thus distinguished.

"*July* 30th.—I again tried to day, as repeatedly before, to establish a female prayer meeting, but was unsuccessful. From an unexpected source was disappointed. I beseech thee, Oh Lord, to open to me some other door of

usefulness. I feel that I could do any thing, (frail and imperfect as I am,) that would lead sinners to repent. Oh Lord, graciously be pleased to hear the feeble voice of my supplications, and make me an humble instrument in thy hands of good to the souls of men."

At this period Miss L. was obliged to take a short journey for her health. She was accompanied by her ever valued mother. A few short notices are taken from the journal which she kept, to show her habit of observation, and of referring all her ways to the direction of her Heavenly Father.

"Woodsworth's Mansfield.

"*October* 17th.—I leave the conversation of my mother and friends to recall to mind the occurrences of the day. Nothing worth recording occurred in our ride from Norwich to this place. Here we now are, after a comfortable repast, seated around the fire-side of a brother, in the best of bonds; as by his conversation, I venture to believe and feel. Truly, Christianity is lovely, whatever may be its outward garb. Oh, that we could find it at every step.

"There is some prospect of rain to-morrow. May we say with the good Shepherd, 'it will be such weather as pleases me.' Although I am surrounded with the beauties of nature, my thoughts have wandered to the dear home which we have left; but I am weak. Assist me, Oh my God. I pray for strength of mind to resist every feeling which is incompatible with supreme love to thee. May I seek to glorify thee in every thing, and live only to serve thee.

"Springfield.

"18th.—We left Mansfield this morning at eight o'clock, and after a cheerful ride through forests of pine, &c., we proceeded on a good road to Coventry, Ellington, Enfield and Springfield. Again have we been most kindly sustained by a good Providence, and permitted

to welcome the 'evening shades' in circumstances of much comfort. Oh, that we may render unceasing thanks for such manifestations of love.

"NORTHAMPTON.

"19th.—Here we arrived at sunset, after a ride of twenty-five miles. Our course was sometimes on the banks of the Connecticut, sometimes on the sides of the mountains, and at others between lofty *cliffs*, with ranges of mountains before us, covered with thick foliage, in the inexpressibly rich garb of the season; the river being on the right hand, and the variegated forests on the left. The scene was delightful, and in some places even magnificent beyond description."

The journey was continued on through Pittsfield to New-Canaan. There is room only for the closing paragraph of the journal.

"28th.—Last evening, through the goodness of God, I was permitted to return to my beloved home, after a most delightful journey; and found friends here in good health. Although unattended, we have met with nothing to disturb us, but every thing has been pleasant. Oh, that I were more grateful, more wholly devoted to Him, whose I have resolved to be in all things, and at all times."

At this time the acquaintance of Miss L. with her future companion commenced. The notice of this event in her diary, with an incident in her benevolent endeavors, will close this imperfect account of her early life.

"*November* 16th, 1815.—Lord I thank thee for the late accession to the number of my friends; but let no creature love detach my heart from the Author of every good. Permit me to be aided by another self, if consistent with thy will, in the discharge of my various duties in this land of probation, and to have my path enlivened by the sympathy of a kindred spirit; but thy will, not mine be done. Give me not the desire of my heart, and send leanness into my soul."

"21st.—My mind has been principally occupied by one object this day, and that is the *friend* who this morning left us. I feel as though we may perhaps see each other hereafter in more favorable circumstances, but it is uncertain. He is already separated from me by rivers and mountains. I pray that no attachment may prevent my supreme love to God, and faithful discharge of every duty.

"29th.—Gave a tract to a poor woman, who on reading the title, 'Sin and danger of neglecting the Saviour,' burst into tears; and as soon as she could speak, said, 'I see this every day.' She attempted to thank me, but could not. Most sincerely did I rejoice in this favorable appearance. Oh, that I may be made an instrument of good to her soul. She must soon go down to the grave. Save her, Oh God, from endless woe."

CHAPTER II.

VISIT TO NEW-YORK—FORMATION OF A SABBATH SCHOOL—EXAMINATION OF DUTY AS TO MISSIONS—OPPOSITION OF FRIENDS—SATISFACTORY DECISION.

We have now come to the period, when in consequence of the acquaintance of Miss L., with the compiler of this memoir, who was then in the Theological Seminary at Andover, preparing for the ministry and possibly for a missionary life, her mind was turned more distinctly to the consideration of her personal duty towards the heathen. She long examined the subject, and *endeavored* to do so independently, resolving in case he should determine on a foreign field of labor to accompany him or not, as should seem to be the will of God, at the same time, avoiding as far as possible, influencing him in his decision, or being blindly guided by it in her own.

Though few perhaps who now leave their native land for a foreign field, have the same difficulties to encounter as had this earlier female missionary, when the subject of missions was much less understood, and its spirit much less felt, than it is at present, it may be profitable to follow the steps by which she was brought, through much doubt as to her duty, to a conclusion ever after satisfactory to her own mind, and evidently approved by her Saviour. It is to be feared, that for want of her careful examination and prayerfulness, some enter upon the path, now no longer untrodden, without sufficiently considering whither it leads, or the spirit of self-denial it requires. They go out, cheered, perhaps, by the smiles of all their friends, and encouraged by the approbation of the whole church,

without reflecting that soon, amidst a people of strange speech, they will see these smiles only in remembrance, and hear the voice of encouragement only in dying whispers across the ocean; and that, then, nothing but a thorough conviction of being in the path of duty, nothing but the approving smile of Heaven, can keep them from despondency.

It is time that the *romance* of missions was done away. It has been of use, perhaps, in exciting attention to the subject, but no attraction from its novelty, no impulse from its moral dignity, will bear up and carry forward any one, amidst long continued labors of almost uniform sameness, which, though dignified as to their object, and their connection with the conversion of the world, are yet, in nearly all their details, most humble and forbidding. A young lady, who in this country may stand, perhaps, at the head of a large seminary, and take a lead in many benevolent operations, should either chasten her imagination, or invigorate her principles, before she goes forth to teach a few heathen children, or to exert an uncertain, it may be unacknowledged influence over a handful of degraded and dark minded female idolaters. By not doing this, some have unexpectedly found the sphere of their usefulness apparently contracted, instead of enlarged, by the sacrifices they have made; and in want of that stimulus which they had, while acting under the eye, and amidst the encouragements of their fellow Christians, have been in danger of sinking down into hopeless inactivity.

There are encouragements enough to any sacrifice—if what is done for him, who bought us with his own blood can be called a sacrifice—but, it must be from *principle*, and not mere *impulse*. Mere excitement will not answer. The mind must be kept *steady;* and there must be a willingness to take the more humble part of breaking up the fallow ground and casting in the seed, instead of gath-

ering in the harvest, as well as some clear-sightedness of faith, to see in small beginnings germs of great and long increasing good. An ardent love for souls, and a deep sense of the constraining love of Christ, will support even a delicate female any where, and enable her to "rejoice in tribulation also."

In tracing the history of Harriet's mind on this subject, we need the help of her journal; but this, for the whole of the year 1816, and except a few fragments, that, also, for 1817 was lost with other valuable papers, by a robbery in Ceylon. The want can be supplied only from her letters, and principally those addressed to the friend most interested in her decision. They are given with the less reluctance, because the *heart* of the writer could not be seen without them. To know the extent of her voluntary and cheerful sacrifices for the Lord, we must enter the sanctuary of her affections, and see her earthly idols there dethroned, that God alone might be exalted. When the letters are not otherwise designated, it is to be understood that they were addressed to the compiler. The first is to her mother, written as she was on her way to New-York, whither she went for a short visit.

"SLOOP MORGAN, *March* 11, 1816.

"DEAR MOTHER,

"I wish you could know how comfortably I am situated. I am more than comfortable; I am peaceful, and enjoying myself more than I thought possible in such a place, and among entire strangers. R—— left me in my *state room*, with kind wishes, assurance that I was perfectly secure from intruders; and that, except my health should need attention, I was as safe without company as with. Added to this, and far more comforting than every other consideration, I felt that I was in the hands of my *best friend;* as immediately under his watch and care, amidst the perils of the deep, as in any other place. Thus soothed and tranquillized, as the deck was filled with lumber, I

seated myself on the top of it, to feast a little upon the scene around me. The moon was never more delightful, '*smiling upon the billows.*' Being committed by R——, to the particular care of the Captain, I had claims upon his attention. He wandered around the place where I was sitting, until I imagined he was heaving a sigh of pity for my *lunacy*, and so relieved his anxiety by retiring to my cabin. It was long before I could sleep. Not from anxiety; for that Heavenly Protector was with me here, whom I had been accustomed to find at home. I was *happy* in this assurance.

"In this frame I resigned myself to sleep, but was suddenly aroused by a great noise on deck. I sprang out of bed, firmly persuaded that we were on the rocks. The other passengers seemed quiet, and I was soon again composed. Moore's 'Light-house' occurred to me, and never appeared so beautiful. I saw one, and it blazed 'like a star on eternity's ocean.'

"We sailed very rapidly. This morning I awoke just in time to see the sun rise. Enjoyed the view as I *never* did before. The majesty and benevolence of Heaven never struck me more forcibly. In the rapture of my feelings I could have said, 'Sun stand still, that I may long behold thy splendor, when emerging from the ocean.' How long I should have been insensible to other objects, if the boy had not offered water to wash, I cannot say.

"My state-room, being just painted, is perfectly clean. The weather is delightful. Pen and ink are before me; my Bible and Young's Night Thoughts. What more can I desire, but the society of those I love? One thing might be, in some measure a substitute, that is, letters from them. I was much disappointed to receive none by Captain L——.

"*Evening*—We are disappointed in being obliged to remain without the bar to night. But, we have been highly privileged thus far, as to wind and weather. When

night was fast closing in upon us, the weather became boisterous, the sky was covered with clouds, and my lonely birth seemed *desolate.* But I have enjoyed the evening—my tracts employed all my fellow-passengers until about 9 o'clock, when singing was proposed, and we retired to rest."

"New-York, *March* 14th, 1816.

"Dear Friend,

"After waiting two weeks longer than I was willing to, for a letter from you, it is unnecessary to say, that one received yesterday was very acceptable.

"As you have given my health the first place in your letter, I suppose I must not delay to notice your request respecting it. Your supposition that I was unwilling to have you acquainted with the true state of my infirmities was correct; but, being now better, and hoping to be perfectly restored, I will not conceal that my mind has been more diseased than my body, and when I could assign no good reason. My dear mother, in a letter yesterday, advises me to *rest much;* and says, that to my over-action of *mind,* she attributes all my ill health. This truth I realized much more after you left us than before.

"When under the immediate influence of religion, I have often been happy,never, perhaps, more abstracted from earth; but, for the most part, during the last winter, my state of mind has bordered on wretchedness. This, you may well suppose, has affected my health. I am convinced it has been very prejudicial. The society of friends has not, as formerly, afforded me pleasure, because they felt so unlike myself. In my rational moments, I have felt more than formerly, that I had an object in life, and, more than ever, wished to live, provided I might be wholly devoted to God. When reading Harriet Newell, I have been ready to censure her frequent expressions of consolation, from the consideration of the shortness of life, and

have said, she should have thought the longest life too short, when engaged in such a cause."

The following is to an uncle, then living in New-York.

"New-York, *April*, 1816.

"Dear Uncle W——

"I am unwilling to appear to you childish, self-willed, or as acting without reason, in my determination to go home next week. I fear that I do; but if I know my heart, I would in this instance, act as reason and judgment dictate. Mother often says, 'Harriet will always accomplish her purposes, I never knew her fail.' I cannot admit the charge of obstinacy, but when a certain course of conduct appears to be duty, or on the whole best, I cannot be satisfied with acting differently until convinced that my judgment is erroneous; and however great the sacrifice by which it is accomplished, I can never regret it. What I said respecting the *first* object of my visit is true. That object I have realized far beyond my expectations. I have witnessed most of the wonders of this "London of America;" have heard some excellent preaching; have seen some old friends, and made some new ones, the recollection of whom will be ever precious. It has been a delightful season, and I trust has not failed to excite gratitude to the Dispenser of every blessing. Were I to stay here six weeks longer, I should then be less willing to leave dear friends, and great religious privileges than I now am. Besides, my time is no longer my own. It has been too long devoted to procuring temporary pleasures. If my health will admit, I have much to do before I can think of entering on a life which I *sometimes anticipate.* I feel that every moment is precious, that I must be up and doing. The people of N. are on my mind by day and by night, as a heavy weight which I cannot remove. When I sometimes feel my incapacity to be useful there, I am reminded that 'strength is made

perfect in weakness.' I know that there is room for usefulness. A little catechizing school claims my attention, among other things which I will not name. I never am from home a few days, but mother says, 'Harriet, I wanted you very much.' This is no more, probably, than is expressed to any other child; but it always gives me pain. I feel that my first duties, of a temporal nature, are to this kind parent. She considers that I shall not always remain within the sound of her voice, and except for my own sake, is not willing to have me absent at all. You know her too well to make it necessary for me to say all this. She loves her children very much, particularly since the removal of her first born. No principle of duty can urge my remaining longer in the city. If I stay, it will be solely for my gratification. In returning home I ought to have a better motive."

TO HER MOTHER.

"NEW-YORK, *April* 10th, 1818.

"With regard to something more on a certain subject—I touched upon it in a former letter, but was not particular, fearing the letter might fall into other hands than yours. I did not think of leaving you ignorant. I have indeed much, very much to say. Had thoughts of sending you my two last letters from Andover; but, to own the truth, was not willing to part with them, as I should see you so soon. Sometimes I feel an absolute necessity for determining whether I can leave all that my heart holds most dear on earth, and encounter the toils and hardships of a missionary's life; but again I realize my insufficiency to decide a thing of such importance. Indeed, I would not decide for myself. I cannot. I must trust solely to Him who has promised grace and strength. When I ask myself, if I can endure a separation from such friends as mine, my answer is uniformly, 'we must be separated in a few days, and can I refuse to suffer a little for Him, who has redeemed my soul

by the sacrifice of Himself?' Oh, dear mother, I need your prayers. Admitting that Mr. W. continues in doubt on the subject of a mission, that he may not decide for a year, and that then, the probability that he will go or stay is equal, must I decide on my own course this spring? Do tell me your opinion. Although willing to leave the event to Providence, trusting that I shall be satisfied with His appointments, I cannot wholly drive the subject from my mind; and there are seasons when I am almost overpowered by it."

"Norwich, *June* 12th, 1816.

"Before this time, I suppose my friend has arrived at Andover; and that after the usual round of gratulations, on the first meeting of brethren, he will turn his thoughts to N——. And what shall I tell you of myself after such a separation. Help me to render thanks to God for permitting me to realize that it is better to hold communion with Him, than with any creature. He immediately brought me to the throne of mercy, and has kept me there; and if I am not deceived, has granted me much of his presence.

"This evening at 7 o'clock we had a severe thunder storm. I could hardly leave the door, and was unwilling to see the clouds scatter. Thunder generally affects me unpleasantly. Not so to-night. I was animated by it; and particularly at the time of sun setting, it was peculiarly delightful.

"Without hesitation may I say, that all my intercourse with you at every other time, I would readily exchange, for those short seasons when our voices have mingled on the altar of God. Suppose we were every thing valuable that earthly friends can be to each other, where should we find one moment of happiness without the smile of an approving God? During the last eight months He has indeed been precious to me. What can I render to Him for all his benefits.

"I hope I am grateful to the Author of all my blessings, for giving me a friend capable of sympathy; one who has felt, and can still feel, with and for me; although separated by many hills and vales. I have a full heart this evening. Have heard a little too much this afternoon about my desire to be useful in the world,—and the first duties being in my own country. Were it proper that I should follow altogether, the opinion of friends, in a case of this importance, I would thank them for counsel; but my own conviction of duty must determine me.

"A letter from cousin F. to-night, asks what I am about, and what are my feelings, and what my plans, and says, that although she 'cannot go all along with them, she shall view them partially.' I would gladly be permitted to rest on this subject, by those whose approbation I value, but friends in N. L. seem to have received an impression that I am going on a mission, and I fear, will never give their consent. But should that deter me? With the smiles of my Heavenly Father, I must be happy though friends forsake me. Oh, that I may justly estimate the blessings I have, and leave the rest to God."

In the following, allusion is made to the first Sabbath-school, in the congregation to which Harriet belonged; and which, with the aid principally of a very dear and active friend and relative, now Mrs. P—— of New-York, she was instrumental in forming. The whole subject of Sabbath-school instruction, since so well understood, and so highly valued as the principal hope of the church, was then new, and by many regarded with suspicion. Our two young friends had obstacles to contend with, in the prejudices even of good people, now difficult to be understood; but they persevered, and the school, which was commenced without friends, and with a few poor children, whom they collected by going from house to house and pleading with them, and with their parents, soon became prosperous.

"*June* 23d, 1816.

"Notwithstanding the extreme heat to-day, I have enjoyed my school very much. We had two new scholars, and all were very attentive. My class is a pleasant one, and is more and more interesting to me. One woman of color, who came to-day, can read. She comes for religious instruction. She seems to have been impressed with a sense of sin, and its consequences, since the execution of the poor criminal—is more intelligent than most people of color, and either feels very much on the subject of religion, or greatly deceives us. As she has a large family depending on her, I cannot but hope that her object in leaving them so long is good. Mrs. S. says the world speaks of the school as a 'clever thing,' but that 'the young ladies have taken upon themselves quite a task.' I trust we did not desire our reward in the approbation of the world; if we did, we shall be disappointed. We meet no smiles from that quarter. I never attempted any benevolent act with so much interest as this, and I never had so little to flatter me. If this be no disadvantage to the children, I shall rejoice that it is so. The consequence to me, will, I trust, be happy. Christians *ought* to feel an interest with us, but they do not tell us if they do—What will become of us? So cold—so stupid—little do we realize for what purpose we were placed in this wilderness—that it was not to eat, drink, sleep, and die; but, like our Divine Master, to 'go about doing good'—counting not our life dear to us."*

"NORWICH, *July* 1st, 1816.

"On Tuesday, I visited E. for the last time. She seemed hardly to be this side of eternity; and, although expressing a desire to die, manifested not the least evidence of love to God. I have rarely witnessed any thing which affected me so much. Her appearance was uncommonly interesting. I spoke to her, with a desire to ascertain on what she grounded her hopes of happiness after

death; but to no purpose. On leaving her, I engaged to sit up the next night; but God was pleased to direct differently. Had I felt myself chargeable as the cause of her eternal misery, my mind could hardly have been filled with more horror than it was for the following twenty-four hours. The consequence was, that I became quite ill. You may, perhaps, ask, how then I can think of witnessing multitudes of precious souls perishing together, without the least hope of their salvation. It would excite anxiety in me, if I did not consider the peculiar circumstances which attended this case, and that, probably, I may never again witness one so calculated to overwhelm the mind. Often do I exclaim, Oh, for more faith, more fervent love. I feel more and more, that few are so culpable as myself—some people seem not to be sensible of the duties devolved on them. This may, in a measure, excuse them; not so with me. They stand thick around me, and I see them at every step, and, Oh, how neglected!

"*Evening.*—Have just returned from a prayer meeting. I find myself much more interested in those prayers, which make particular mention of the poor heathen, than others; and *especially* those which refer to the missionaries who have gone, and are yet to go. I feel a growing interest in this part of the human family. I sometimes indulge the belief that God is bringing me nearer to Himself, and that He keeps me more and more in dependence on his grace, for every blessing of each day and hour."

In reference to the opposition of friends, to the missionary undertaking, as mentioned in the following and some other letters, it should be remembered, that the subject was then new; and in justice to these friends it should also be stated, that they afterwards, almost without exception, became favorable to the cause, and most of them its warm supporters. The difficulties in the way of forming the little societies, which are noticed, can now scarcely be understood.

"*June* 5th, 1816.

"I yesterday sent Messrs. Hall and Newel's letters to cousin F. whom you know I esteem as one of my very first friends, with a particular request that she would give me her opinion respecting them. She returned them the same day, accompanied by a letter, but not one word about them. She merely touched upon the subject by saying, she 'could have no influence with me, and would not if she could, but would have me view *facts* with *coolness*.'

"I find myself censured, pitied, and condemned, as the report of your contemplated mission gains currency. The good people of N——, confine their views too much to the little circle, surrounded by its rocks* to enter into the missionary spirit with any interest. And even if I try my dear friends by the old saying, 'a friend in need is a friend indeed,' I find very few who stand the test. Eliza C. I miss very much. Her heart is ever open, sincere, affectionate; and if my judgment seemed altogether erroneous, she would still feel for me, and manifest herself my friend. Next to her, R. claims my gratitude. After these and sister F., few express that interest for me which I expected. Some of my friends are not acquainted with my late prospects; but those immediately around me think they are. L. not only approves, but I think would go with me with all her heart. Rarely does one smile upon me.

* There are few places where the "good people" have more reason to be satisfied with the "views" which surround them. It is a most pleasant and even romantic spot. The union of town and country scenery, of bustling commerce and the busy art with quiet husbandry and wild nature, is very striking. From almost any eminence, the small but flourishing "city," with its shipping and thronged streets, under and on the side of a steep hill—the large manufacturing village at the "Falls," once a most picturesque spot—the convenient mansions, fine gardens, rich meadows, and winding river, which lie before you as you look towards the "town," almost embosomed by high hills and wild rocks, afford a combination of prospects nearly unique and quite delightful. There is, however, at the present time, no *comparative* want here of active and expansive benevolence.

"You will rejoice to hear, that after this length of time, a few of us females have concluded to meet at Mrs. H.'s, next Monday afternoon for prayer; and intend to continue to meet once in two weeks. It will not be a general thing; because very few are willing to make the sacrifice of feeling which is necessary. We are not, however, satisfied with doing no more to bring the church together, and have resolved on making an attempt to form a society of females, one object of which shall be, to promote Christian acquaintance. They will meet once in two weeks, and spend the afternoon together in some kind of work, making articles which may meet a ready sale, and appropriate the money to some benevolent object; perhaps to the education of heathen youth. A number seem already quite interested in the plan. We design to keep it concealed as much as possible, on account of the opposition to societies of every kind.

"How shall I tell you how happy I have been to-day. Seven of us met at M. H.'s this afternoon. We were enough in number to claim the promise, and I trust did so. We felt like sisters, and separated with the persuasion that it was good to be there. We have determined to meet once in two weeks, also every Saturday afternoon previous to the communion, and to have four days of fasting in course of the year. Next Monday we are to meet at Miss T.'s, to make *gloves*, &c. My plans being so fully realized, I know not how to be sufficiently grateful. We have made a little calculation by which it seems easy to raise $30. Do not fail to pray for us."

"*July* 17th, 1816.

"The tracts and books were duly received. Those respecting missions I shall read with great interest. I know of no little book which you could have made so acceptable to me, as Mrs. Rowe's exercises. You would have been pleased to see father engaged, one forenoon, in reading some of Horne's Letters to mother. They both

seem much interested in them. Mother says I must tell you that the note respecting missionaries being married was written by some Andover student, who wanted to take a wife with him, but feared Mr. Horne might discourage her. Father says, 'you see Harriet, what is Mr. H.'s decided opinion.' 'Yes, sir; but I see too, what missionaries better qualified to judge, say.' 'Ah, I have nothing to do with notes.' He often tells me that I shall, or shall not, want such and such things, when I have an ox to ride on; all in a manner which implies that he does not think seriously of my ever leaving this country.

"This week I have felt the magnitude of the object before me, more than ever. It is the constant burden of my thoughts, and my prayers by day and by night. One night this week, I suddenly awoke from sleep in great fear, thinking that God was saying to me, 'I have nothing for you to do in a heathen country.' I spent almost the whole night in distress upon this subject, and have since sometimes thought your next letter would be more decisive respecting your duty, and leave me no longer any time to halt between two opinions. Notwithstanding this, I am impatient to hear that you have decided. I trust you will not delay informing me. Oh, may we commit ourselves to God with more faith and with a single eye to his glory."

"Norwich, (*Sabbath evening*,) 21st *July*, 1816.

"How gladly would I make you a sharer of my enjoyments this day. My scholars were never more interesting, and the woman of color has given satisfactory evidence that she has passed from death unto life. We have remarked her progress from Sabbath to Sabbath; but this morning she came in evidently in a different frame of feeling, and has indeed cheered our hearts with a recital of what God has done for her soul. Is not this ample compensation for all the difficulties we have encountered in establishing this school. Oh, that she may be one of *many*, who shall bless God for bringing them into

it. I must mention one of my class, as having given me much pleasure. She is eight years old—was *very ignorant* of religious things when she came to my Saturday school, but improved considerably there. Has been, from the commencement of the Sunday school, very attentive. Last sabbath I proposed to the children, to have each one read twelve verses in the Testament every day with much attention, and remember something of what they read to tell me when they came to school. Among others, this girl complied with my request. She came this morning, and showed me the whole of Matthew and fourteen chapters of Mark. I questioned her from various parts of both, and she answered without hesitation to almost every question; such as concerning the birth of our Saviour, the miracles wrought by him, his transfiguration, death, &c. You would have been much pleased to hear her. We have counted about forty-seven children, but one or two have fallen off.

"*Monday evening.*—After meeting with our praying circle to-day, you will suppose that I had no inclination to meet a large party this evening. I was unwilling to go, but mother said she would hardly ever request me to visit for her again. She had a particular reason for wishing me to go now. Of course I went; how insipid was every thing there. Nothing of consequence was said on the subject of religion, though a minister was of the company. The world has less and less charms for me. I wish to make religion the business of my life, and have nothing to do with the pomp of the world."

To her correspondent in Hartford.

"NORWICH, *July* 22d, 1816.

"I have about ten minutes to acknowledge the receipt of a letter from my dear Louisa. The 'olive-branch' met a cordial acceptance, and I thank you for continuing to feel an interest in your unworthy friend.

"The verses are precious for the sentiments they

convey. Particularly do I realize, from day to day, that '*changing place*, or *varying clime*,' can have no influence to '*disunite* the soul.'

"I long to see you—never so much before. You speak of visiting me at *my own house*. Ah, my dear girl, do not wait for that period. It may never arrive; certainly not for years to come; and then, perhaps it will be where your feet cannot tread. A candidate for the ministry who has given himself to the Lord, saying, 'here am I, send me where thou wilt,' must wait the direction of Providence. The last and most emphatic command of our Saviour after his resurrection was, 'go ye into all the world and preach the Gospel to every creature;' a command evidently extending to all his disciples, to the end of time, but which has been much neglected. Our own country, it is true, is in many parts in a state of darkness, but all men are brethren. We may extend our views to other countries, where still greater numbers have never heard of a Saviour.

"My ears are often assailed by reports that I am going on a mission to the East or West; but I do not encourage them. There will be time hereafter to suffer much from the world, and something from *dear friends*, who I know would strongly oppose me. You will believe that my mind and heart are completely full. Indeed, it would be too much for me to sustain, were I not assured that if God has a work for me to do, with one of the dear messengers of the cross, he will support me and qualify me for it. I dare not think or act for myself. God has not yet thrown light upon my path. I wait for his good pleasure."

The two following letters are to a Sister of the Rev. Samuel Nott, Jun., who was a member of the mission at Bombay, and returned on account of ill health.

"NORWICH, *August* 19th, 1816.

"MY DEAR DEBORAH,

"How gladly would I fly to you and your happy family

this evening, to congratulate you on the arrival of your friends. Have been with you in imagination, almost every minute since the news reached me. I have looked forward to their return with peculiar interest. To hear them recount their toils, and the goodness of God towards them, will I trust prove useful to me. I know not how I could endure a life of self-denial and of hardship; but in some favored moments, I am enabled to consider every thing under the sun as vanity which has not a tendency to promote the cause of Christ; and often say, 'could I serve God without sin, I would esteem the longest life too short to suffer for Him, who has ransomed my soul, by the most ignominious suffering and death.' If we are dissatisfied with God's requirement to take up our cross daily, and follow Him, and long too much for the termination of our pilgrimage, that we 'may undress, and be with God,' are we suitably affected with the reflection, that our Saviour left the realms of bliss for more than thirty years, and condescended to suffer for us infinitely more than we can suffer for Him? Surely such love demands a life of praise. But, I did not mean to intrude such reflections upon you at this time,—when I began I thought of you more than of myself; and my heart was too full to suffer me to sleep until I had attempted to express my feelings.

"*Tuesday morning.* My dear friend, I do not find the ardor of my feelings in the least abated since last night. When you are reminded that I indulge the expectation of being more decided on the subject of a mission to India, by the assistance of your sister, my impatience to see her will not surprise you. Our little interview at your house has often recurred to mind. It will ever be remembered with thankfulness. Very few of my friends enter into my feelings on this great subject, or even tolerate them. When one does, I seem to consider it a particular indulgence. I said something about avoiding the subject with my dear mother. Since my visit at your house, she

has rejoiced my heart, by voluntarily expressing her entire resignation and willingness, that God should dispose of me in his own way. I now enjoy free communication with her, and find her uniformly calm and even cheerful. Let me beg your prayers, dear Deborah, that my motives may be simple and my eye single, to the glory of God. The magnitude of the subject seems daily to increase. Within two weeks, I have felt it more than ever, and nothing do I dread so much as that God should leave me to think or act for myself. Your father thought it generally easy to determine the path of duty. It seems not so in this case. Almost one year, it has been the burden of my thoughts, night and day; and it is still a question. I have little doubt that Mr. W. will go abroad, although his last letter assured me that he had not decided; but, said he, 'the principal thing that now troubles me is want of an ardent love for souls; a disinterested, constraining, impelling desire for the conversion of the heathen.' I trust the Lord will soon bring him to a decision; and then, what may become of me? I have cast myself upon an arm of love, and earnestly desire to have no will but that of my Saviour. Never did I so much need the prayers of Christians, never distrust my own judgment so much, for where *feelings* are interested, I ever find it extremely difficult to decide without prejudice."

"NORWICH, *October* 21, 1816.

"My dear Deborah perhaps imagines me by this time fully decided on the great subject affecting my future life. Would that I could confirm your hopes, but the path of duty is not yet made plain. I still 'walk in darkness.' When will the day dawn, and the sun of righteousness enlighten my mind, and direct my steps? In view of this painful suspense, and the consequent state of my health, I am too much exercised 'in patience to possess my soul.' The language of my heart is constantly, 'Guide me, O thou great Jehovah.' Here I sometimes rest assured that

I shall not be suffered to go astray; but soon, the depth of iniquity which is in me, pours forth doubts, and fills my soul with bitterness. I will not, however, call your mind to this subject. I could not, if I would, express my feelings.

'Ah, what will idle words avail,
Unless the heart could speak.'

This state of mind has prevented my acknowledging the receipt of your last favor until now. It arrived at the precise moment when it was most welcome. Disappointed in my expectation of spending the afternoon at our Monday prayer-meeting, your letter was handed me as a substitute; and, I assure you, fully answered the design of conveying pleasure and profit.

"I have been anxious about our Sunday school. Had this little institution depended on human means for support, it would long since have been extinct. But the Almighty has been our helper. The work is wholly his. I have confidence that it will still go on, under his fostering hand. We have now no resource but the fountain from which cometh all good. Winter approaches—our children must be clothed and warmed. We see no way; but God will provide. You may have observed by the paper that a society is just formed in Chelsea for the support of their school, uniting Episcopalians, Presbyterians, Baptists and Methodists. It is animating to see *union* on any subject among Christians in this region."

In the subjoined letters, we have a further view of the progress of her mind on the great, agitating question. The disposition to melancholy, which she mentions in one of them, and to which allusion is elsewhere made, was probably to some extent constitutional, and owing to bodily debility; but it was in early life increased by an extensive, and somewhat injudicious reading of novels and poetry, which gave it in part a morbid tendency. But for the grace of God which purified her affections,

and prevented her feelings from stagnating, and her mind from preying on itself, by exciting her benevolent efforts for the good of others, the effect would have been more unhappy. As it was, she afterwards lamented the consequences of much of her early reading, and often expressed her anxiety that her younger sisters might not indulge themselves as she had done, in works of taste, and especially of imagination. She felt that although they may have their use as a recreation, and even a stimulus of the mind, particularly after the judgment is somewhat matured, and fancy is brought under the control of reason, it is very dangerous for parents to allow in their children the indiscriminate reading of *fiction*, even though it should come under the name of *religious fiction*. Some books to which even good people have given great currency, she would not allow to pass through her hands into those of children, lest their fanciful and high wrought representations of Christian experience should lead the mind from the simplicity and sober reality of the Gospel. She felt that such representations have a tendency to induce a sickly sentimentalism, of which she had herself been in danger, instead of a self denying and vigorous principle of holiness, which will lead its possessor to seek entire conformity to Christ, so as to know the fellowship of his sufferings, and, if necessary be conformed to his death. And certainly, if it is dangerous to form our views of common life from what we find in novels, it is more dangerous to form our notions of religion from the details of imaginary, instead of real, experience. In the former case we have to do with things obvious to our senses, in the latter with spiritual subjects; while in the one a mistake is but temporal, in the other it may be eternal.

"*August* 13th, 1816.

"This evening I have enjoyed the sky, stars, and clouds very much. All was serene—quite in unison with my feelings. The family were all at conference, and I

had none with whom 'to hold communion,' save Him who is ever near. It was a precious season, and I could chide myself that I do not more frequently enjoy as much. Surely, it is owing to a cold, unfaithful heart.

"Most gladly would I have had you present this afternoon to hear some conversation with mother, respecting my going to India. Hitherto I have avoided the subject, fearing it would give her too much pain in her present state of health; and thus denied myself much satisfaction. To-day, a trifling circumstance led to it, and I found her calm, and altogether as I wished. She is assured that I am in good hands, that God will direct our steps, and in the event, make *her* 'strength equal to her wants.' This is all that I could desire; and to know this has given me more comfort than I can easily express. I have several times of late, thought if you were now here, you would find all the family save H., more engaged in religion than ever before. Dear mother seems much altered. She is animated and engaged. My dear father, I should say with Miss Sally C., has renewed his covenant. Brother D. is quickened to greater diligence, and sisters manifest faith and zeal. L. continues as much as ever engaged to attend meetings and read his Bible. Our little societies flourish far beyond my expectations. There are ten of the praying society, and sixteen of the other. They are apparently much engaged."

"*Friday evening, August* 23d, 1816.

"With regard to *indulging* in melancholy, I never fail to reproach myself for it, but have less occasion to do so of late than formerly. Even that of the most pleasing kind, I find injurious in its effects; but I think you know me too well to believe that I can always avoid such feelings. They are too strongly implanted in me by nature and habit, to be overcome. Mother often says, 'it troubles me Harriet, to see that expression of care, and of solicitude in your eyes.' As well might she bid the winds

cease to blow, as tell me to be at ease. There are some seasons of more than ease, of joy, of transport, when love of God swallows up every other feeling and I seem hardly to be enveloped in mortal covering; but they are like 'angel visits, few and far between.' For the most part domestic cares, self-examination, and search for the path of duty, so engross my mind, that although generally cheerful, I can not divest myself of anxious, gloomy feelings, which a mother's solicitude will sometimes discover.

"Now, I will turn your attention to a more agreeable subject. Yesterday I went to see Mrs. Nott. She spoke of the qualifications of a female missionary, of her duties, &c., &c. All were much as I expected, and I know not that my feelings on the subject were at all altered by her communications. I am very glad that you will so soon see Mr. N. He may perhaps assist you in determining the path of duty. It shall be my delight to 'join you on Sabbath evening, from sun-set to dark, in prayer.'

"I have almost finished the books on missions; need not say what I think of Horne. In pious minds there can be but one opinion. I find in the history much to enkindle zeal, and lead to thorough self-examination; and nothing to discourage one who would follow the devoted servants of Christ abroad. The perseverance and fortitude of those remaining at Taheite, particularly excited my admiration. They must have possessed ardent and enlightened piety; and we need not be surprised at any thing which this accomplishes. I cannot tell you the tenth part of what I have thought and felt, while reading and meditating on this subject. Indeed I would not if I could until you have decided."

"NORWICH, *October* 28th, 1816.

"MY DEAR FRIEND,

"I have put off writing as long as I could, in the hope of being more decided on the subject of missions. Now

I know not what to say. You will perhaps think that I have had time enough to determine respecting my feelings and duty. Although the subject has been much on my mind for a year, more perhaps than any other, I have never thought there was a necessity for *immediate* decision, until about six weeks since, when it appeared to me important to ascertain what were *my* feelings and opinion, before knowing yours, lest I should be too much influenced by you. From that time I have more earnestly engaged in the work of self-examination. I have indeed 'been tried,' but on the whole thought just before the arrival of your letter, that I was quite ready to hear your decision; and my duty would be plain. It is, however, far otherwise; I am much in the dark, and cannot feel established. When I shall, I know not; but hope it may be soon. This state of suspense is very trying. It is impossible to tell you what I have felt, and what I still feel and think. The great objections which appear to my going to the East are the opinion of my parents, and my own health. Mother has made repeated attempts to write a few lines to you, but is immediately overcome by the subject, and cannot effect it. I have promised to tell you whatever she wishes me to. Her first concern, I believe, is for my health—she thinks that I cannot endure the preparation. Then the field at home is so extensive in which you might do *so much good*. Still she would not dare to influence you if she could. I said, 'If I go, it must be with the entire approbation of my parents.' Her reply was, that, viewing my health as she does, she cannot now see it to be my duty; but I might, if I thought best, attempt to prepare myself. At times my own judgment discourages the hope that I can ever be extensively useful. My heart may by divine assistance be qualified to feel, but my mind will, I am afraid, continue barren and unfruitful. This would not make me what you need. You cannot wish me to be the *companion* of your toils, without having it in my

power to afford you assistance. It cannot be your *duty*, and certainly not your *interest*, to connect yourself with such an one. Nor can I with any hope of happiness, put it in your power to do so. I do, however, sometimes think that as nothing great can be effected without encountering many difficulties, I ought not to be discouraged on account of health until I have made a trial, unless the judgment of my parents should oppose it. I have confidence that my mother would be supported by divine grace, if I were called to leave her, but she would still suffer much. I need not tell you that few mothers have such solicitude and ardent affection for their children. I believe that I am willing to meet any suffering, where self only is affected, but it is hard to wound *such a friend.* You will find that I am indeed undecided, and I know of no new view of the subject that I can take to bring me to a decision. God must be my helper. 'I can only give myself to him.'

"You requested to know 'exactly my feelings.' I suppose that this is right, but was at first inclined to regret the necessity of communicating them. I ought to wish not to influence you. It has been my constant endeavor not to do so; but mamma and you, have now convinced me that whatever has any bearing upon the great subject, should be taken into consideration."

After perusing the foregoing, the reader may not be prepared to find that the next letter, written about a fortnight later, describes a settled and joyful conviction of duty on this important subject. But our friend was a child of faith, and a child of the Spirit. She believed that God *could* make the path of duty exceeding plain. In proportion as the darkness around her was great, she looked above for light; and it broke upon her in the midst of obscurity, with a strength and clearness which forbade her ever seriously doubting, from that time, what was the will of God concerning her. It may be proper to add, in

reference to her health, that the fears of her friends were not realized, though it never became firm; and that in the opinion of her physicians, her life was lengthened rather than shortened, by her going to India. At the same time, the compiler would say, that the subject of health, with the adaptation of constitution to the contemplated habits and climate, deserves, on the part of missionaries of both sexes, a more careful consideration than is generally given to it, and that the advice of judicious physicians, friendly to the object, should be sought and received with much deference.

"NORWICH, *November* 10, 1816.

"Had I ten thousand tongues, methinks they could not all express the gratitude I feel, for 'light and comfort from above.' Oh, 'let us magnify the Lord, and exalt his name together.' For many weeks I looked, (and I thought earnestly) for light, but behold, obscurity; for brightness, but I walked in darkness. The last week, however, God has been pleased to bring me, with more childlike dependence, to the foot of the cross, and there led me, step by step, until I have communed with him, from his mercy-seat, with more delight, perhaps, than ever before. The grand objections of health and friends, seem now to have become, comparatively, of little consequence. For the first, I am assured that my prospect of enduring the voyage and climate, is quite as good as Mrs. Nott's, when she left America; though the previous preparation might be a subject of concern, did I not believe that if God has a work for me to do in a heathen land, he will prepare me for it. The silent tear of parental affection and solicitude would indeed overpower me, had I not confidence that He who thus afflicts, will support my beloved parents. Surely, if I can trust in this Almighty arm for my support in so great an undertaking, I cannot question but my God will be their God. And what though we are early separated, and that under pe-

culiarly painful circumstances, 'Our journey here, though darksome, joyless and forlorn, is yet but short.' I feel an inexpressible pleasure in commending them to Heaven; assured that they will be enabled to give up their child, without regret, in the hope that she will do good to perishing souls. Let them be constantly remembered in your prayers; and, O my friend, may we be henceforth faithful to our own souls, as well as the cause of Christ. It is possible that we may yet be in an error; let us 'pray always, with all prayer and supplication, making known our requests unto God.'

"*Tuesday*, 12th.—Why am I permitted to feel so fully satisfied with regard to duty? If I did lean to this side of the question at all, I expected it would be with little faith, faint hope, and a mind rendered almost incapable of action, by so much doubt and anxiety; but on the contrary, the transition from that unhappy state, to this of peace and joy, has seemed to invigorate all my faculties. I feel new strength, new ardor, and long to be even now at work. You will, perhaps, think that the subject of qualifications is entirely forgotten; far from it, my consolation and support in this, is the assurance that God will 'perfect strength in weakness.'

"Mrs. Nott spent an afternoon with us last week. I have seen her several times. The duties of a female missionary are great indeed; but no matter how arduous, if God be my strength."

Miss L.'s own clear convictions of duty did not at once silence the objections of her friends. The continued opposition of some, and the change of feeling in others, are noticed in succeeding letters.

"Norwich, *November* 20, 1816.

"You know, I believe, the opposition of some in New-London to the subject of missions. I have for a long time avoided saying any thing of it in my letters, or when we have met. Last week another precious letter was handed

me from Mrs. P., in which she mentions the desire of friends there to know something of my present plans, as they had heard nothing from me. She thought herself not at liberty to communicate any thing without my permission. The next day I received another from Mrs. L., who *entreats* me to beware of a hasty decision. She says, 'my duty not to go, appears to her so plain, that she cannot forbear *urging* me to avoid so rash a step.' She confesses, however, that she knows nothing of my designs except by report, and is perhaps giving me a long lecture for nothing. I considered this an opening for me to give a general view of my motives, feelings, &c., which I had before wished to do, but would not intrude on those who did not desire to know them. Do you ask if this is the reserve I practice with such as have always been among my best friends? The necessity has given rise to many bitter feelings; but now I can rejoice in the light of God's countenance, though my friends do not see the hand which I see, and hear the voice which I hear. I have scarcely admitted a doubt of duty, since it first seemed plain.

"What can you desire to have a parent say, that yours has not said. You have told me nothing of his health for a long time. The last I heard was that he had not been well since the attack of fever. May we not hope that he will still live for many years to come; and will he not give us a father's blessing before the eventful period which parts us from those we love? I cannot tell why, but my mind does not rest on this parting scene. I look beyond, and long to be even now on missionary ground. You ask what are the feelings of my parents and friends? On reading your letter to-day, respecting what you said of my 'ardor for missions being unabated by opposition,'—mother said hastily, 'Have you considered yourself opposed on this subject?' I was on the whole, pleased at this, as it strengthened my belief, that all she had said

did not amount to *opposition*. Afterwards, when we were riding together, she introduced the subject, said that she believed that much of the opposition to missions arose from ignorance, that she wished to be better informed, and hoped I would improve every opportunity to communicate all the information I could obtain. She is more cheerful than I expected, considering her feeble state of health, and uncommon ardor of feeling. My father thinks and feels with her. I have generally avoided the subject, fearing it was too much for her, but think I shall in future feel more freedom."

"*December* 1st.

"This has been a pleasant Sabbath to my soul, especially the evening. But I am now a little perplexed. Believe I mentioned in my last that Mr. —— had been to see father to advise respecting my going to the East, but did not tell you that he went so far as to say he ought to interpose *authority*. Not satisfied with that, he has been this evening to see mother, strengthened by the united opinion of his mother, wife, and aunt, that it is not my *duty* to go. In the first place, he is opposed to foreign missions, yet if any must go, he says, let them be men only. Females have no business there; and if fifty of my friends were consulted on this subject forty-nine of them would say, I ought not to go. Every thing I believe he said that could be said by a *violent opposer;* I regret most that he is assisted by those whom I so much respect.

"You inquire what —— thinks of this subject now. I have of late, indeed always, avoided saying any thing to her myself, because I have felt unable to support any opinion with such an opponent. One evening last week I accidentally found her in mother's room, and she immediately forced me to sit down and enter into the subject. The whole weight of words, possible to be set in order before me, were brought forward with the peculiar power she

possesses. I finally told her that her approbation next to that of my parents was to me most desirable. She replied, 'Harriet, you will never have it, *never*, *never*, *never*.' Among other things she asked if the opinion of three quarters of my most respected friends would not influence me. I said if, admitting the principle that *some must go*, they would get all the information to be obtained on the subject of missions, and decide that I ought not to go, it would have weight. She confessed herself very ignorant, for she had never read a word on the subject. The next morning I sent over the reports of the Prudential Committee since the second year, and have engaged her to read *Horne*, which is now with Dr. S. Do you ask if these things move me? I know not but I am obstinate or stupid; but amidst all, my duty still seems plain. My health was never better, and I am impatient to be now preparing for this great work. Although I say I am not materially affected by this opposition, you will not understand that it does not give me pain. It is trying, but God has hitherto granted me strength in proportion to my wants.

"*Dec.* 6th.—Grandmother last evening begged the favor of an arm to lean on in a ramble this afternoon. We called on a hospitable family where is a daughter lately married, whose husband has failed in business. A mother and sisters have received her with open arms, and are affording her every temporal comfort. How different this from the situation of a lonely and destitute female in a foreign land! But as heaven is high above the earth, so is a heavenly better than an earthly friend. The abode of a widow, in moderate circumstances, but surrounded by all life's substantial comforts, arrested our steps. It was in a retired and inviting spot, but there were here no praying hearts. We then visited the seat of opulence, and found sickness which embittered every joy. Domestic

felicity now at length spread forth all its charms. In the midst of kindred and friends, days, months, and years, glide away sweetly. Every wish is anticipated. The full heart can ask no more. A husband and family being made happy, the summit of duty and usefulness is thought to be reached. And could *I* live for this only? God forbid. While I have hands to work, and the heathen perish because the gospel is not sent to them, my leisure hours and days shall be employed for them. There is something forbidding to me in prosperity, as the world use the term; it draws the heart from God."

"*January* 19, 1817.

"Have had a delightful season this evening. The Lord has permitted me to come near to him, and to plead with an uncommon earnestness. My wants multiplied, and I finally rejoiced to leave all with Him, who needeth not to be told what is in man, and will not proportion his gifts to our scanty petition.

"I must tell you that my friend Mrs. L. from N. L., has made me a visit. You may remember that she warmly opposed my contemplated undertaking. She says, that my letter explaining my views of duty, &c. almost satisfied her that I was right, and now finding my health so much better than when she last saw me, she added, 'Harriet, I will not make the least objection.' I rejoiced particularly in this, because she is one with whom I 'have taken sweet counsel,' since our earliest years. You would help me to a grateful heart, could you witness my dear mother's conduct respecting this point of duty. It would seem that she made every objection so long as it could have any influence; but now, considering me decided, she is equally engaged to present nothing which may increase my trial; but rather strive to help me in every way that she can. I will almost say that she has caught the fire of missionary ardor; at any rate, I be-

lieve she evinces an uncommon share of *cheerful resignation*. In my own family, I now hear no word of opposition. All will rather lend a helping hand, than put any obstacle in my way."

CHAPTER III.

DEVOTEMENT TO MISSIONS—VISIT TO NEW-HAVEN—MARRIAGE—JOURNEY —EMBARKATION.

The mind of Miss L. was now *settled* as to her duty, should no unforeseen providence prevent, to leave home and country for a heathen land. She had resolved to do so. Her only reservation was, *if the Lord will.* She never took up the question again to *find reasons for going*. Her only anxiety was, when any providence seemed adverse, to know if God was *forbidding* her undertaking. On this point she held herself open to conviction. Again and again she said, "I shrink from no sacrifices, no trials; I only tremble lest I should rush uncalled into the service." There was no wavering, no indecision of mind. She had laid *all* on the altar, and only waited for the Lord to accept the offering. Occasional ill health, and other circumstances, in course of the two years between her self-devotement and designation to a missionary field, occasioned some trial of her *faith*, but never shook the foundation on which she rested. Her resolution was, in fact, independent of most circumstances which lead to change. It did not take its rise from a desire of notoriety, from discontent with her situation, or from a love of novelty. It was not a romantic conception of the fancy; not the offspring of any warm

but transient frame of devotion. She looked upon a perishing world, and the question was what she could do, and where she could do most for its rescue. She only inquired, "Lord what wilt *thou* have *me* to do?" and when she heard a voice behind her saying, "this is the way;" conferring not with flesh and blood, she immediately endeavored to walk in it. This is abundantly evident from her journals and letters to the time of her embarkation. In the few remaining fragments of the former for 1817, are the following paragraphs.

"*January* 4th, 1817.—I have taken a severe cold and am threatened with illness, but I have the light of God's countenance. I fear not any thing that He may be pleased to lay upon me. Come sickness, come health, come death, come life, whichever may most promote God's glory; and to Him be praise forever.

"5th, *Sabbath*.—It seemed a glorious day. My happiness was interrupted only by reproaches that I was disappointed because something favorable had taken place in my disease. The night before I thought this sickness would be unto death. At noon, my spirit was with my friends at the communion table. Found that God is not confined to the sanctuary. At night, was much distressed in body, but the Lord was with me.

"6th, *Monday*.—Again a favorable prospect after a distressing night. Was too ungrateful; at noon depressed; seemed to have no power to think of heavenly things. Where was my God? Had he retired beyond my cries? No, His ear was still open, He would hear. At evening the idea that multitudes were before the throne of grace, quickened my affections, and I again lived upon my Saviour.

"12th.—This morning have had a precious season in commending myself and friend to Heaven. The privilege of being ambassadors for God among the heathen, has appeared, if possible, more glorious than ever. Oh may

I be permitted in the Lord's good time, to enter this field of labor.

"16th.—Have had much enjoyment of my Saviour this evening. Was at first very heartless, and it seemed for a long time that God would not permit me to come near his mercy seat; but I could not leave praying, or rather articulating unconnected broken petitions. At length the Lord showed me that there was mercy even for me, a vile worm. I could plead with Him as with a father, who heareth the cries of his child.

"18th.—Have been meditating on the glorious labors of a missionary. It seems too much that while so many are so much more worthy of this honorable employment, and so much better qualified to be useful, my Heavenly Father should permit me to hope for the privilege of going to the heathen. Christ will strengthen me. But Oh, may my motives be pure. Gracious God, suffer me not to bring any reproach on thy cause.

"29th.—Have been much engaged in contemplating the work I so fondly anticipate. It has become a darling theme; so much so, that the thought of being finally obliged to relinquish it, would be far more painful, than that of leaving friends and country for a life of trial and hardship.

"*February* 12th.—My heart seems unusually enlarged; and I long to embrace, in Christian love, all the world. Have been more assisted in prayer for perishing souls to-day, than for a long time.

"18th.—The wind howls round my retreat. Snow beats upon my window, and no cheerful ray illumines the footsteps of the traveller. Thus dreary, dark, and desolate is our way here below, until we see the light of Heaven, which leads us upward. Such seasons are to me peculiarly sweet. I could for my own sake, scarcely wish to see the earth again lighted up; so much is the present prospect now in unison with my feelings. I have

been thinking on the days of other years, until my soul is sad; but it is a precious sadness. Among my subjects of thankfulness to the Author of my existence, I consider this one, that He has given me a disposition to relish those scenes of nature, wherein his majesty is displayed; and that in these manifestations of his power I often find exquisite enjoyment.

"21st.—If the tear of gratitude glistening in the mournful eye, can afford pure enjoyment, I found it this morning in visiting the dying Mrs. D. I think she evinces genuine repentance, and I must believe that she has obtained the pearl of great price. Poor old Miss C. met me at the door and held me by the arm, till I should tell her if it was true that I was going to India. * * *

"To pity the weeping widow's woe, is certainly my delight. And shall I not find these desolate ones in the sultry regions of Hindoostan? Now, alas, they know not the Christian's God and Comforter. May I not point them to Him, and finally watch their dying hour with the interest of a sister in Christ. O yes, I may yet sit at the feet of Jesus, with a now wretched Hindoo female. God of mercy, let me, I beseech thee, realize this fond hope of my heart; and may I be qualified for extensive usefulness in that field.

"22d.—This evening I have been looking into my heart. It was weary of earthly cares, and earthly good. I looked abroad. The rapid gliding away of the great body of snow which has long covered the ground, reminded me how soon all worldly prospects will vanish. All I have on earth seemed held by a most uncertain tenure. 'The wind passeth over us and we are gone.' In the world I saw nothing to allure me; my whole soul was averse to seeing more. But when I turned my eyes above, the bright view was so enrapturing, that I could scarcely think of being longer in the flesh. But I bless God that it is not with me as in times past. I believe, though I do

not love life for the pleasure which it brings, if I may do something for the cause of my Saviour, I desire to see many days. Yes, a life of self-denial in a heathen land will claim my most ardent gratitude. While ruminating on the scenes of nature, and the workmanship of God in the formation of my body and mind; I have desired to know whether the benighted Hindoos are susceptible of such feelings as I too often am. If they are, with their darkness respecting a hereafter, surely but few could endure existence. What peculiar cause have I for gratitude to the God of all grace, that he has granted me a balm for every wound. Will the longest life be sufficient to repay this mighty debt? God of my life, suffer me never to be impatient of my continuance here, but rather to desire a long life of entire devotedness to thy service.

"*March* 3d.—Oh, that I could never cease to magnify the Lord, and exalt his name. Have been to the Alms House. The poor infirm old ladies welcomed me with gratitude. One of them has long been anxious for her soul. For the last two weeks, I have always remembered her in my prayers. I found her to-day, for the first time rejoicing in hope. Another, a sister in the church, who has appeared to me very lukewarm, said that for three days she had experienced new feelings. For the same period I have felt an unusual interest in her case, and tried to pray for her. Have I indeed been assisted to plead for these precious souls. To God be all the glory. At first I feared to think that my prayers had been heard, but why should I not derive from this, encouragement to 'pray without ceasing.'"

In the summer of 1817 she went to Litchfield, Conn., to pursue a course of theological reading, with the Rev. Dr. Beecher, but was soon obliged to leave, on account of ill-health, occasioned by too close application to study. Some of her letters are dated from that place, and some

from New-Haven, where she spent a short time on her way home.

TO HER BROTHER IN OHIO.

"LITCHFIELD, *July* 22d, 1817.

"MY DEAR BROTHER,

"This is a delightful evening, but I am rather disposed to feel solitary; and therefore take my pen to talk with you.

"Before this arrives, you will have been informed, by Norwich friends, of the smiles of heaven in placing me in a situation so pleasant as Mr. Beecher's family. It is indeed more than I expected. Although I am not so many miles from home as you are, I feel my separation from our invaluable friends *very*, *very* much. I too am among strangers. Oh my brother, my dear Daniel, we are wanderers and pilgrims. But we hasten to our rest. It is good to have no *abiding* place, in such a world as this; in which our Lord and Master had not where to lay His head.

"The missionaries, who have been so long waiting to go to the East, are at length ordered to sail in two or three months. This has brought the subject very near to me. God willing, I shall be among the next who go. When I take a view of life, and consider that our days are few, and that *youth* is emphatically the time to serve God, it seems a long time to wait two years. But you know me too well, to think that I can be impatient to be removed from what my heart holds so dear. My dear brother, with one side of the picture before me, flesh and heart sink. Yet I fear nothing, except that the Lord should leave me to choose for myself; or that he has so left me. If you love me, *pray often*, *pray daily*, that this may never be the case."

"LITCHFIELD, *August* 19th, 1817.

"MY DEAR MOTHER,

"Surely, it is something more than a simple emotion

of joy that I feel to-night, after the receipt of so many precious letters; all others of which were not so valuable as yours. Never before did you tell me, in so many words, that you are satisfied in the decision which I have made; although your conduct has implied this, and given me the sweet assurance that God is gradually preparing you cheerfully to bid me a long farewell. Formerly, every letter from home riveted me more strongly to our dear family, and made me feel that it would be a bitter trial to part with you. How different my sensations to-night! I certainly do not love you less, but with the strength inspired by your composure, I could fly on wings of the wind, and think only of the happiness of being completely devoted to the service of Christ, with the entire approbation of my best friends. Oh, my dear mother, God has been with you in six troubles, and in seven. Yea, has He not always been at your right hand? In an hour of particular trial He will not, He cannot forsake you.

"I think I do feel more and more that I am highly privileged, and that you may congratulate me, or rather thank God. My dear mother, I have strength in your prayers. God will give to those who ask, and the importunity of a mother will prevail. I want to be more humble, to feel more the worth of souls, to be more dead to the world, and alive in God."

"Litchfield, (*Monday Evening*,) *August* 4th, 1817.

"My dear friends, I have fully realized this evening, that, although our bodies are more than seventy miles from each other, our souls have been near together. And not only ours, but those of the children of God, in every land, who have been surrounding the mercy-seat. Even the once degraded Hindoos have been lifting their hearts to their Creator. And may I ever sit with them, to listen to the glad tidings of the Gospel, and may I unite with them in pouring out my soul to God? I must hope so. The Lord has great blessings in store for the heathen who

now sit in darkness. He will call many laborers into the vineyard. The time is hastening—it is at hand. Oh, let us strive to be among his instruments to bring it on. When Dr. Buchanan was pleading in behalf of sending the Gospel to India, he said, 'Doubt no longer whether it can be established here—it is already established; it has taken firm root, and all your powers cannot hinder it.'"

"LITCHFIELD, 17th *August*, 1817.

"I spent yesterday afternoon reading 'Ward's view of the religion of the Hindoos.' It deprived my mind and body of energy, and filled me with horror. The enormities of these wretched creatures exceed all that I had imagined. How can it be that Christians have slumbered so long, when there is such exceeding depravity in the world? Well may we bless God, that we live at this auspicious era, instead of a century ago. Is it not strange that they who have experienced the efficacy of a Saviour's blood, can think the sufferings of a missionary life too great to be endured? It must be from ignorance. They cannot know the state of the heathen, they cannot consider the worth of souls. It would seem that the stoutest heart must melt, in reading the accounts of Ward. Happy are we, yea, thrice happy, if among the little number whom the Lord shall call to aid in the glorious work of evangelizing the heathen. Methinks I do begin to realize in some degree, how great is our privilege. But still my heart is hard, and strangely insensible."

It would be well, if the consistently Christian sentiments expressed in the quotation below, were really those of every pious parent; and yet, if truly pious—if they have the spirit of Him who sent his only Son on a mission to earth, what others can be cherished? Have they given their children *wholly* to the Lord, and do they claim the disposal of them? May it not be said, 'Remember Ananias and Sapphira?' The mother who cheerfully resigned this almost idolized daughter, felt as tenderly as

any mother need to feel, yet has been enabled to give up, in reality and in prospect, *three* other beloved daughters to the same blessed work, though she herself is left in advancing age, a dependent and almost solitary widow.

"New-Haven, *September* 3, 1817.

"From all mother's letters I think she is abundantly supported. Her last at L. overwhelmed me with emotions of joy and gratitude. I must transcribe a part. Speaking of a friend who came some distance to see her on my account, she writes, 'I enjoyed her visit much, because she talked on subjects particularly interesting. My friends mistake my feelings, when they studiously avoid a subject so near my heart, as is your contemplated undertaking. I can think of it with composure, and speak of it with much satisfaction. She remarked that it was cause for gratitude. I am, if I may so say, partially thankful, that is, thankful for the disposition which leads you thus to devote yourself. How earnestly have I desired, and how fervently prayed that my children might be the subjects of grace, and instruments of bringing souls to Christ; and now, can I claim to choose the place *where*, and the manner *how* they shall serve this kind master, who has so often answered my petitions, even to have given me the very things I have asked of him? No, my child, I believe I am saved from this inconsistency. I believe I am willing to leave to Infinite wisdom, to direct in all things; and as you are satisfied with regard to duty, I do not question about it.' Is not this change in our dear mother's feelings, and particularly her opinion of my duty, an indication that the hand of God has been in this thing? Another call for gratitude is my returning health, and certainly yours, as it is of more importance than mine. What may we render, Oh, our God? permit us to spend and be spent, and live only for thee.

"I have been to the celebrated *cave* in 'West Rock.'

Ascended the mountain, and then called on the inhabitants of the cave; they are a man, his wife and three children. In ascending to reach it, we threaded our way through a narrow walk, walled on each side several rods, and then almost crept some feet, into a dark, dismal place. There was no light except through the opening by which we entered, and a hole which afforded a passage for the smoke. In one corner, on something which seemed a bed of dirt and stone, with a few pieces of carpet for covering, lay a boy four years old, who had that day broken his leg, and an infant a few months old, who appeared scarcely alive. It was much diseased—the mother had scarcely clothing enough to cover her, and a countenance which indicated the lowest grade of vice. Yet she was not a heathen. Two Bibles, a Testament, and a hymn-book were there; all of which she professed to delight in reading. She acknowledged dependence and obligation, but not sin. I contrived to be left alone with her, and my feelings being much excited, I dealt plainly with her, and as I have been seldom able to do. She listened and was solemn, confessed she was a sinner. Indeed, when I asked her to look back on the sins of one day, she started with a sort of horror, and said, 'I can't, they would more than fill this cave.' Her appearance when alone with me was entirely changed. People generally think there is scarcely a possibility of her reform, and so say but little to her. I never witnessed such a scene, never before saw human nature so degraded. This poor wretch was not even so happy as Harriet Newell in a season of trial; for with her no human being heaved a commiserating sigh, in *a gloomy cave.* Oh, your heart would have bled. With all, this woman had the tenderness of an affectionate mother. Her husband had received a blow on the head, which almost killed him, and had gone to have it dressed. It was now sunset—she was three miles from

town, with the prospect of her child's death in the night, no candle, and no wood to kindle a light. Who has made us to differ?"

In the following, allusion is made to a short tour performed by the compiler as an agent of the Board.

"NORWICH, 2d *November*, 1817.

"My dear friend will not be unmindful this evening, that it is just one year since his duty to become a missionary was first made plain, nor can I forget that it was a time of darkness and distress with me. Happily, the clouds are scattered. I see nothing from outward circumstances to discourage me, while you have already entered on your employment. Have we not every reason to sing of mercy, and to praise God? Yes, even for the darkness and doubt which almost sunk us to despondency before He was pleased to show the way in which He would have us to go. I cannot tell you how happy I am, at your success in missionary labors. But it makes me feel more than ever, that I am doing nothing for Christ.

"In your wanderings, my imagination has followed you in many pleasant rides, at the fire-side of some of the dear followers of the Saviour, and in the sacred desk. In all these, engaged for Christ and the heathen, I have thought you peculiarly happy. This has added not a little to my enjoyments, and I trust has brought me with more life and fervor to the throne of grace. O, my dear friend, I do sometimes fondly believe, that when called to one employment, we shall help each other. I have been led to think more of our prospect, and the successive steps by which it has been placed before us, by the return of this season. The Autumn had always many attractions for me. I love it still, independently of those associations which the occurrences of the last three years connect with it. The last season which I spent with my deceased brother, and the pleasantest of our lives, was just three years ago. Two years since, another friend excited in-

terest, and rendered the season particularly pleasant, and one year since, I indulged the expectation of going to India. Now have I not reason to welcome the 'falling leaf' and the decay of Nature's charms? Perhaps, I may not spend more than two such seasons more, in my native land. This consideration is not among the least pleasant."

TO A SISTER FROM HOME.

"NORWICH, *November* 14th, 1817.

"DEAR SISTER,

"Your letter made me feel again, as I find myself doing perhaps too much, that in leaving all my friends I make no trifling sacrifice. Not, my sister, that I attach any merit to this. Oh no; the most cursory view of my heart shows me very plainly that my best services are but filthy rags. It is no merit; but it will be great mercy, if I am permitted to live and labor in a heathen land. Yet although I feel this, and am in some measure thankful, I am sometimes almost overwhelmed. The path does not appear unbroken by hills and mountains, nor would I have it. Difficulties often humble me; they bring me to the foot of the cross; which is indeed my highest exaltation. If it is the will of Heaven to send me away, I shall be sustained. I fear nothing but going uncalled."

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try, and to take some promising youths to be educated at the North. Sends 'best love to Br. Winslow.' This letter has cheered my heart. I needed it, or something else, to cause a little excitement. If I believed that I should always be as stupid and insensible as hitherto, my prospect for usefulness would indeed be dark, but I look for better things." . . . .

"*April* 26th.—I must call this a happy day. Went early to school, where Mr. A. made us a visit. An increased number of scholars animated me a little. In the forenoon, enjoyed being in God's house. At noon, came home and offered my requests for Br. L. Returned to school, where I prayed with the scholars; which seemed to give a zest to the remaining exercises. After meeting, attended to the adult school. Returned home and took tea. Then catechised Charlotte and Elizabeth, and read to them a sermon. Called again on God, and went to evening meeting. Was there refreshed, and returned home wishing the Sabbath would last always.

"*May* 22d.—Little did I foresee, when writing last in my diary, that, instead of meeting my Saviour at his table, at the time appointed, I should be prostrated on a bed of sickness. On Sabbath morning, when alighting from the chaise to take charge of my scholars, I fell on the steps, so as to fracture a limb, and otherwise injure me seriously. I was for a short time in great distress, and thought myself dying; but had no particular alarm. Was removed, after fainting, and subsequently conveyed home. Suffered much, and anticipated lasting injury. I may say, in all this affliction I have had the presence of my Saviour. I desired to glorify God by patience under suffering, but did not succeed so effectually as I wished. I had some dark moments, though in the midst of them I had support. I wished to know the design of God in afflicting me at this time so severely. Perhaps it is that I may realize more the value of my friends in seasons of sickness, and know

better what I am about to relinquish. But I believe that at no time did they seem so indispensable to me, as to prevent the desire of devoting my life to the heathen; though by so doing I must part from them all.

"*June* 4th.—Have been thinking to-day of the emotion excited by seeing the word *missionary*. It may be accounted for on the principle of association; but is there not an idea of something great, uncommon, or distinguished connected with it, inconsistent with that humility which rejoices in doing the least thing for the good of souls, though none witness it but God? Oh that I may know myself thoroughly, in all that respects this work.

"*July* 26th.—My feelings have been tried and my faith put to a test, by the proposition of my friend to go to South America. He says he can do nothing without first knowing my views. Sometimes he thinks he must go. His brethren incline to that opinion. He hesitates, not being satisfied what is the will of God. If he go on an exploring mission, I feel a deep persuasion, that we shall not meet again in this life. But ought I therefore to object? I think not. May God grant me grace to say, as I ever have, since first contemplating this subject, if it be the Lord's will, although I knew it would result in the death of my friend, I will not oppose a single obstacle."

The reference in the last extract, the spirit of which cannot but be admired, is to a proposal of some friends of missions in New-York, and the vicinity, for two of the missionary candidates then at Andover, to go on an exploring tour to South America. It was subsequently undertaken by Rev. Messrs. Brigham and Parvin.

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"Since my last we have had some precious seasons with Dr. Griffin. He attended a meeting at our house on Wednesday. The lower part of the house was filled, even crowded. On one of the warm days he said to me, 'how is your health affected by warm weather?' I replied, I

mean to find out this summer. A day or two after the weather changed. He said, 'I thought much of you this morning, when I felt my system so braced by the cool air, and meant to tell you that if this summer should convince you that a warm climate is unfavorable, you must yet go on a mission. There is no need of relinquishing it. South America presents every variety of climate.' 'He wished me to state to you that if any thing is done for that country, it must be by young men from the North. His mind seemed much bent to this object; though he said by no means to interfere with the mission to the East, to which he was a warm friend."

In September Miss L. made a visit to New-Haven, where she had the pleasure of meeting several friends of missions. It would be well if the remarks in her letter, on the neglect of the poor and ignorant around us, were not still applicable in too many places. In regard to the Roman Catholics from abroad, by whom we are inundated, if there were less complaining about their coming to our shores, which we cannot prevent, more kindliness of feeling shown them, more active measures taken for their instruction, and more persevering efforts to bring their children under the early influence of truth, some of the apprehended evils would, with the blessing of God, be allayed. Much is indeed doing by establishing institutions of learning, in those parts of the country where the Romanists have the education of the youth too much under their direction, calling the attention of Protestants to the danger of sending their children to Roman Catholic Seminaries, and educating pious young men to meet the growing demands for ministers of the gospel; and if in these and other ways, particularly the pervading and parental system of Infant and Sabbath schools, followed by extended distribution of the Bible and religious tracts, the Roman Catholic population of this country, where

truth is so mighty in its influence, cannot be enlightened, we may well despair of lands where Papal darkness continues to reign unbroken. But Christians in general, feel too little personal responsibility on this subject. It is easier to become impatient with ignorance, and indignant at vice, than to remove the one or reform the other. The subject of this memoir did not, in extending her views abroad, overlook duties to be performed at home; or in attempting to embrace a world in the arms of her benevolence, suffer the minor charities of the family, the neighborhood, the country in which she lived, to escape without all the cherishing in her power. The spirit of that missionary is to be suspected, who acts differently and does not begin his operations at once where he is—endeavoring to widen the circles of his influence, like the widening waves, caused by the pebble thrown into the still lake, until they reach the most distant shores.

"New-Haven, *September* 13th, 1818.

"Mr. Cornelius came to me this morning and said, 'Dr. Worcester did not know who Harriet was until now. He will think more of you in future.' I had previously felt quite at ease before him, confident that he knew nothing about me. In our next interview he introduced the subject of missions. We took a walk together and I began to fear him. He looks sharply and expects much of missionaries.

"I am surprised to find in this city, so many ignorant people, who seem to have no means of instruction. The alms-house is a wretched place. It contains more than eighty souls, and but one of them gives evidence of piety. I have found two colored women, one of them in a dying state, who know not what sin is. One of them told me she had heard something about Jesus Christ, but could not tell what. She had not, apparently, the least notion concerning his mission to this world, and said she never prayed.

When I asked if she knew the Lord's prayer, in other words, 'our Father,' she replied, that she did not know, but would try to repeat it after me.

"The coming generation, we may hope, will not be like their fathers. Means are using to store their minds in youth with the first principles of the Gospel. But must the present generation, who are so rapidly going into eternity be regarded as in a hopeless state, because they will not or cannot become members of Sabbath schools. Surely, there is great want of efficient means to instruct poor souls. I am concerned. How can there be ease in Zion when such multitudes live and die in ignorance, at her very gates."

In the Autumn of this year, the designation of the compiler, as also of Mr. Spaulding and Mr. Woodward, was made for Ceylon. Their ordination, with that of the lamented *Fisk*, took place the fourth day of November, at Salem; and was a most solemn and interesting occasion. In the evening after the ordination, eleven *brethren* were assembled *together*, who had dedicated themselves to foreign Missions. Among these, besides the four then ordained, were Parsons, who soon went with Fisk to Palestine, Temple and Goodell who a year later joined the same Mission, Bingham who went to the Sandwich Islands, and Byington who went to the Indians of this country. These joined hands, and standing in a circle, sang, "when shall we *all* meet again." In a few months they were scattered to the four quarters of the globe, and ere long, two of them whose feet had stood on Mount Zion, rested from their labors.—Dear companions of my earlier and later studies, ardent cherishers of my little missionary spirit, sharers in some of my most precious seasons of social devotion, may I at length sit down with you on the "*heavenly hills*," and I ask no higher privilege than to tread in your steps here, however painful and weary!

It was expected that the departure of the Missionaries

would follow soon after their ordination, but it was delayed for want of a passage.

"*October* 3d. How good the Lord is. Soon, very soon I may be on my way to the heathen. My heart has rejoiced. At the same time, nature speaks, friends are tried. This is more afflicting than one's own sorrows.

"11th. This has been a precious day. Truly, one day in God's house is better than a thousand elsewhere. Mr. W. preached. I thought the Lord was with him and with the hearers. Oh! how different such a day spent in America, from one in heathen India. How do I look at this work now?—as I thought I should when brought so near? I believe that I have the same support from God, and the same conflicts between contending and opposing feelings.

"*December* 24th. My exercises have been pretty uniform, since the final determination to embark soon. I have generally some faith, though at times great weakness constrains me to shrink from the prospect before me. Yesterday and to-day I have felt this. It seems too much opposed to every natural feeling. Yet when I ask myself what alternative I would prefer, I find invariably, that of all stations and employments, those of a missionary are to me the most desirable. I would not relinquish the hope of engaging in them, for any thing else which this life presents."

In reference to her marriage, which took place at Norwich, January 11th, 1819, there is the following notice in her journal, while at Andover; to which place she went with her husband, on the way to visit his friends in Vermont; and where they were detained a little by his Sketch of Missions then in the press.

"*January* 30th.—The feelings which engrossed me previous to, and at the time of our marriage, cannot be described. I believe that I had some just view of what I was doing. I was cheerful, and I hope grateful; at the same time when I considered how much a husband would

need the meekness of Moses and the patience of Job, to bear with my infirmities, I could almost have said, 'Lord save him from this trial.'

"This event too, was to be connected with a trying separation. My dear parents and friends would soon see our faces no more. But the thought that the Lord had grace in reserve for them comforted me. We left home the third day after our marriage, and had a pleasant journey to Boston, where we visited some friends, and then came by Salem and Newburyport to this place. Friends were raised up to us of the Lord, and for his sake we were every where kindly received. Blessed be his name for ever. How much more should we love those friends who show us kindness for the Lord's sake, than though it were only for ourselves."

"ANDOVER, *January* 22d, 1819.

"DEAR PARENTS, BROTHER AND SISTER,

"Your letter this morning deserves our most hearty thanks. To describe our emotions on perusing it, is impossible. Why is it that we ever forget our obligations to Him, who so constantly and so abundantly manifests his forbearance and love towards us? In your resignation—more than that—your cheerful acquiescence, we have fresh occasion for gratitude, and are encouraged to go on our way rejoicing. Dear father says, the afternoon after our departure was 'a sorrowful one.' It was in a degree such to us, notwithstanding we had much to make us comfortable. I trust it was not exclusively sorrowful either to those at home or those by the way. I considered that it was not a last parting, at the same time it *was parting*, and that too, not under the most animating circumstances. But why talk of this? We shall meet again, yes, in a few days, and we shall be as we have been; and then, if we are the children of God, we shall meet *never to part!* Oh that He would sanctify *us all*, make us useful in life, and finally take us to Himself.

"*Saturday.*—This is the first morning the sun has

shone since my arrival at A. Could my mother and friends see how comfortably I am situated this smiling day with kind friends, they would lift their hearts to God in thanksgiving, and call me insensible to His goodness, if I indulged any gloomy feelings. I ought to be happy, as much as is consistent with carrying about this body of sin, and I am so if friends at home are. My enjoyment is still closely connected with theirs. But I feel that it is a privilege to be permitted to make any sacrifice for Him, who freely gave his *life* for us."

It would be pleasing to follow Mrs. W—— in her notices of the journey through Massachusetts, New-Hampshire, and Vermont, where she met for the first and last time, many dear relatives, and had many affecting interviews with beloved Christian friends, who never ceased to remember her and her mission with deep interest; but we must hasten back to Connecticut. She returned near the end of March, and soon after received the long wished for information of a passage being engaged for India. The delay which had taken place, though trying in some respects, afforded the better opportunity for preparations to leave *home*, which are often too much hurried; but what was of vastly more consequence, it was the occasion of the valuable accession of Dr. and Mrs. Scudder to the mission. Her feelings and those of her family in view of her immediate departure, are expressed in a letter to her husband who had proceeded to Boston.

"Your letter from Boston was handed me this afternoon. I was overjoyed to hear of a ship to convey us to India. I can say with you, that 'no intelligence for a long time has animated me so much.' The family appeared to partake of my feelings in some degree. To us all I believe it was a relief from trying suspense, and consequently was welcome. This evening it has been mentioned at meeting, and fervent prayer was offered that we might be kept in all our way, and made instrumental of great good. Our dear father first led in prayer, and it

was worth more than I can name to hear him. All present must have been astonished, if they were ignorant of the efficacy of grace. I was comforted, I hope I was grateful for such a father. Mr. G. and Mr. C. followed him and expressed all that I could wish. A letter from Daniel at New-York mentions his calling on Dr. and Mrs. Scudder, and finding them very interesting people."

The evening but one before leaving home, she addressed the following hints to the sister, who was to take her place in the family. They show the kindness of her heart, and her anxious concern for those whom she was about to leave.

"*May* 23d.—To a faithful discharge of every day-duties, and to the promotion of domestic happiness, perfect regulation of the temper is of the first consequence. No temper is too bad to be controlled through the aid of divine grace. I have found that in regard to impatience under contradiction, after making it a subject of earnest prayer, the best means to effect a cure is *silence*: Be patient with the infirmities of others. Show no resentment to any but yourself in your own retirement. Remember that although you may not be deficient in the same respects in which they are, you may be much more so in other things. A proper view of this will lead you always to 'esteem others better than yourself.' Let your *manners* conform to your temper. If they are not mild you cannot win affection or secure esteem. A *look* sometimes does more to destroy peace than many words. Guard then the expression of your countenance as well as your tongue. Be diligent. Let not a moment be unimproved. If you stand to talk, or sit to listen, let your hands be employed if possible. Study from morning to night to do every thing in the *best manner*, and think no day well spent in which *good* is not done. Let your mind be much on 'devising liberal things.' Our dear mother and the little girls are your first care. They deserve most of your thoughts and time. The comfort of

terest, and rendered the season particularly pleasant, and one year since, I indulged the expectation of going to India. Now have I not reason to welcome the 'falling leaf' and the decay of Nature's charms? Perhaps, I may not spend more than two such seasons more, in my native land. This consideration is not among the least pleasant."

TO A SISTER FROM HOME.

"NORWICH, *November* 14th, 1817.

"DEAR SISTER,

"Your letter made me feel again, as I find myself doing perhaps too much, that in leaving all my friends I make no trifling sacrifice. Not, my sister, that I attach any merit to this. Oh no; the most cursory view of my heart shows me very plainly that my best services are but filthy rags. It is no merit; but it will be great mercy, if I am permitted to live and labor in a heathen land. Yet although I feel this, and am in some measure thankful, I am sometimes almost overwhelmed. The path does not appear unbroken by hills and mountains, nor would I have it. Difficulties often humble me; they bring me to the foot of the cross; which is indeed my highest exaltation. If it is the will of Heaven to send me away, I shall be sustained. I fear nothing but going uncalled."

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mean to find out this summer. A day or two after the weather changed. He said, 'I thought much of you this morning, when I felt my system so braced by the cool air, and meant to tell you that if this summer should convince you that a warm climate is unfavorable, you must yet go on a mission. There is no need of relinquishing it. South America presents every variety of climate.' He wished me to state to you that if any thing is done for that country, it must be by young men from the North. His mind seemed much bent to this object; though he said by no means to interfere with the mission to the East, to which he was a warm friend."

In September Miss L. made a visit to New-Haven, where she had the pleasure of meeting several friends of missions. It would be well if the remarks in her letter, on the neglect of the poor and ignorant around us, were not still applicable in too many places. In regard to the Roman Catholics from abroad, by whom we are inundated, if there were less complaining about their coming to our shores, which we cannot prevent, more kindliness of feeling shown them, more active measures taken for their instruction, and more persevering efforts to bring their children under the early influence of truth, some of the apprehended evils would, with the blessing of God, be allayed. Much is indeed doing by establishing institutions of learning, in those parts of the country where the Romanists have the education of the youth too much under their direction, calling the attention of Protestants to the danger of sending their children to Roman Catholic Seminaries, and educating pious young men to meet the growing demands for ministers of the gospel; and if in these and other ways, particularly the pervading and parental system of Infant and Sabbath schools, followed by extended distribution of the Bible and religious tracts, the Roman Catholic population of this country, where

truth is so mighty in its influence, cannot be enlightened, we may well despair of lands where Papal darkness continues to reign unbroken. But Christians in general, feel too little personal responsibility on this subject. It is easier to become impatient with ignorance, and indignant at vice, than to remove the one or reform the other. The subject of this memoir did not, in extending her views abroad, overlook duties to be performed at home; or in attempting to embrace a world in the arms of her benevolence, suffer the minor charities of the family, the neighborhood, the country in which she lived, to escape without all the cherishing in her power. The spirit of that missionary is to be suspected, who acts differently and does not begin his operations at once where he is—endeavoring to widen the circles of his influence, like the widening waves, caused by the pebble thrown into the still lake, until they reach the most distant shores.

"New-Haven, *September* 13th, 1818.

"Mr. Cornelius came to me this morning and said, 'Dr. Worcester did not know who Harriet was until now. He will think more of you in future.' I had previously felt quite at ease before him, confident that he knew nothing about me. In our next interview he introduced the subject of missions. We took a walk together and I began to fear him. He looks sharply and expects much of missionaries.

"I am surprised to find in this city, so many ignorant people, who seem to have no means of instruction. The alms-house is a wretched place. It contains more than eighty souls, and but one of them gives evidence of piety. I have found two colored women, one of them in a dying state, who know not what sin is. One of them told me she had heard something about Jesus Christ, but could not tell what. She had not, apparently, the least notion concerning his mission to this world, and said she never prayed.

When I asked if she knew the Lord's prayer, in other words, 'our Father,' she replied, that she did not know, but would try to repeat it after me.

"The coming generation, we may hope, will not be like their fathers. Means are using to store their minds in youth with the first principles of the Gospel. But must the present generation, who are so rapidly going into eternity be regarded as in a hopeless state, because they will not or cannot become members of Sabbath schools. Surely, there is great want of efficient means to instruct poor souls. I am concerned. How can there be ease in Zion when such multitudes live and die in ignorance, at her very gates."

In the Autumn of this year, the designation of the compiler, as also of Mr. Spaulding and Mr. Woodward, was made for Ceylon. Their ordination, with that of the lamented *Fisk*, took place the fourth day of November, at Salem; and was a most solemn and interesting occasion. In the evening after the ordination, eleven *brethren* were assembled *together*, who had dedicated themselves to foreign Missions. Among these, besides the four then ordained, were Parsons, who soon went with Fisk to Palestine, Temple and Goodell who a year later joined the same Mission, Bingham who went to the Sandwich Islands, and Byington who went to the Indians of this country. These joined hands, and standing in a circle, sang, "when shall we *all* meet again." In a few months they were scattered to the four quarters of the globe, and ere long, two of them whose feet had stood on Mount Zion, rested from their labors.—Dear companions of my earlier and later studies, ardent cherishers of my little missionary spirit, sharers in some of my most precious seasons of social devotion, may I at length sit down with you on the "*heavenly hills*," and I ask no higher privilege than to tread in your steps here, however painful and weary!

It was expected that the departure of the Missionaries

would follow soon after their ordination, but it was delayed for want of a passage.

"*October* 3d. How good the Lord is. Soon, very soon I may be on my way to the heathen. My heart has rejoiced. At the same time, nature speaks, friends are tried. This is more afflicting than one's own sorrows.

"11th. This has been a precious day. Truly, one day in God's house is better than a thousand elsewhere. Mr. W. preached. I thought the Lord was with him and with the hearers. Oh! how different such a day spent in America, from one in heathen India. How do I look at this work now?—as I thought I should when brought so near? I believe that I have the same support from God, and the same conflicts between contending and opposing feelings.

"*December* 24th. My exercises have been pretty uniform, since the final determination to embark soon. I have generally some faith, though at times great weakness constrains me to shrink from the prospect before me. Yesterday and to-day I have felt this. It seems too much opposed to every natural feeling. Yet when I ask myself what alternative I would prefer, I find invariably, that of all stations and employments, those of a missionary are to me the most desirable. I would not relinquish the hope of engaging in them, for any thing else which this life presents."

In reference to her marriage, which took place at Norwich, January 11th, 1819, there is the following notice in her journal, while at Andover; to which place she went with her husband, on the way to visit his friends in Vermont; and where they were detained a little by his Sketch of Missions then in the press.

"*January* 30th.—The feelings which engrossed me previous to, and at the time of our marriage, cannot be described. I believe that I had some just view of what I was doing. I was cheerful, and I hope grateful; at the same time when I considered how much a husband would

need the meekness of Moses and the patience of Job, to bear with my infirmities, I could almost have said, 'Lord save him from this trial.'

"This event too, was to be connected with a trying separation. My dear parents and friends would soon see our faces no more. But the thought that the Lord had grace in reserve for them comforted me. We left home the third day after our marriage, and had a pleasant journey to Boston, where we visited some friends, and then came by Salem and Newburyport to this place. Friends were raised up to us of the Lord, and for his sake we were every where kindly received. Blessed be his name for ever. How much more should we love those friends who show us kindness for the Lord's sake, than though it were only for ourselves."

"ANDOVER, *January* 22d, 1819.

"DEAR PARENTS, BROTHER AND SISTER,

"Your letter this morning deserves our most hearty thanks. To describe our emotions on perusing it, is impossible. Why is it that we ever forget our obligations to Him, who so constantly and so abundantly manifests his forbearance and love towards us? In your resignation—more than that—your cheerful acquiescence, we have fresh occasion for gratitude, and are encouraged to go on our way rejoicing. Dear father says, the afternoon after our departure was 'a sorrowful one.' It was in a degree such to us, notwithstanding we had much to make us comfortable. I trust it was not exclusively sorrowful either to those at home or those by the way. I considered that it was not a last parting, at the same time it *was parting*, and that too, not under the most animating circumstances. But why talk of this? We shall meet again, yes, in a few days, and we shall be as we have been; and then, if we are the children of God, we shall meet *never to part!* Oh that He would sanctify *us all*, make us useful in life, and finally take us to Himself.

"*Saturday.*—This is the first morning the sun has

shone since my arrival at A. Could my mother and friends see how comfortably I am situated this smiling day with kind friends, they would lift their hearts to God in thanksgiving, and call me insensible to His goodness, if I indulged any gloomy feelings. I ought to be happy, as much as is consistent with carrying about this body of sin, and I am so if friends at home are. My enjoyment is still closely connected with theirs. But I feel that it is a privilege to be permitted to make any sacrifice for Him, who freely gave his *life* for us."

It would be pleasing to follow Mrs. W—— in her notices of the journey through Massachusetts, New-Hampshire, and Vermont, where she met for the first and last time, many dear relatives, and had many affecting interviews with beloved Christian friends, who never ceased to remember her and her mission with deep interest; but we must hasten back to Connecticut. She returned near the end of March, and soon after received the long wished for information of a passage being engaged for India. The delay which had taken place, though trying in some respects, afforded the better opportunity for preparations to leave *home,* which are often too much hurried; but what was of vastly more consequence, it was the occasion of the valuable accession of Dr. and Mrs. Scudder to the mission. Her feelings and those of her family in view of her immediate departure, are expressed in a letter to her husband who had proceeded to Boston.

"Your letter from Boston was handed me this afternoon. I was overjoyed to hear of a ship to convey us to India. I can say with you, that 'no intelligence for a long time has animated me so much.' The family appeared to partake of my feelings in some degree. To us all I believe it was a relief from trying suspense, and consequently was welcome. This evening it has been mentioned at meeting, and fervent prayer was offered that we might be kept in all our way, and made instrumental of great good. Our dear father first led in prayer, and it

was worth more than I can name to hear him. All present must have been astonished, if they were ignorant of the efficacy of grace. I was comforted, I hope I was grateful for such a father. Mr. G. and Mr. C. followed him and expressed all that I could wish. A letter from Daniel at New-York mentions his calling on Dr. and Mrs. Scudder, and finding them very interesting people."

The evening but one before leaving home, she addressed the following hints to the sister, who was to take her place in the family. They show the kindness of her heart, and her anxious concern for those whom she was about to leave.

"*May* 23d.—To a faithful discharge of every day-duties, and to the promotion of domestic happiness, perfect regulation of the temper is of the first consequence. No temper is too bad to be controlled through the aid of divine grace. I have found that in regard to impatience under contradiction, after making it a subject of earnest prayer, the best means to effect a cure is *silence*: Be patient with the infirmities of others. Show no resentment to any but yourself in your own retirement. Remember that although you may not be deficient in the same respects in which they are, you may be much more so in other things. A proper view of this will lead you always to 'esteem others better than yourself.' Let your *manners* conform to your temper. If they are not mild you cannot win affection or secure esteem. A *look* sometimes does more to destroy peace than many words. Guard then the expression of your countenance as well as your tongue. Be diligent. Let not a moment be unimproved. If you stand to talk, or sit to listen, let your hands be employed if possible. Study from morning to night to do every thing in the *best manner*, and think no day well spent in which *good* is not done. Let your mind be much on 'devising liberal things.' Our dear mother and the little girls are your first care. They deserve most of your thoughts and time. The comfort of

our beloved parent in her remnant of life depends much on you. Study her pleasure. Sacrifice to her, and our beloved father every thing but *principle*, and never consider it a sacrifice or suffer them for a moment to suppose that you do. Let your pleasure consist much in *denying yourself* for others. Follow not my example in this respect, or in any thing where I have come short. Look at the little girls; it may be that their usefulness in this life and their future happiness depends on you. Bear them on your heart before God continually. Seek his guidance in your instructions to them, and suffer them not to be off your mind one hour, when you are awake, until they have no further need of such remembrance. They are your special charge, and to do them *good* should be your first wish, your first effort.

"As to your *dress*, for direction look to the meek and lowly Jesus, who had not where to lay his head. Despise all vain show. Be cleanly and neat, and it is little matter how *plain*. Remember always that not one farthing is yours. All is the Lord's. You rob Him if you spend one unnecessarily.

"And now *dear sister*, to God even our God, I commend you. Be happy that you relinquish me to Him. Your reward is sure. Forget all my bad examples. Look always to your Saviour and learn of Him. We meet again; let it not be to lament our unfaithfulness, but to love God forever. Farewell, farewell. Yours by every tie of nature and affection.

HARRIET."

Mrs. W. was accompanied to Boston by her mother. From that place she wrote as follows.

"BOSTON, *May* 31st, 1819.

"I improve a few minutes while dear mother has gone out with Mrs. C. and Mr. W., to write to my beloved sister and other friends at home. You have probably received our letter sent last Thursday, and may think it a little doubtful whether you see mamma to-morrow. She

has about determined on returning then, notwithstanding our sailing is deferred till a week from that time. You will readily believe that she has been a comfort to us on this visit. I trust she will have no reason to regret that she undertook it. Indeed some seasons we have enjoyed here would have been prized by any of you. All our visits have been closed by singing and prayer, and all our social interviews have been just such as the soul needs, to quicken it when languishing for want of spiritual communion and fellowship."

At length the mission band, amidst the prayers and tears of many friends who "accompanied them to the ship," sailed from Boston, June 8, 1819, in the brig Indus, Capt. Wills, bound to Calcutta.

CHAPTER IV.

OCCURRENCES AT SEA—ATTENTION TO RELIGION ON BOARD THE INDUS—ARRIVAL AT CALCUTTA—NOTICES OF THE NATIVES AND COUNTRY—PASSAGE TO CEYLON.

"Brig Indus at Sea, *June* 21st, 1819.

"My dear parents expect the same unreserved communication from their absent child which they always allowed her when under the paternal roof. I feel that you have an irresistible claim to every thing in which I can gratify you without interfering with the more direct object of my life; and nothing within my power shall be wanting to compensate in some degree for the sacrifice you have made in giving me up to God and the heathen. To you then, dear guardians of my life, I address what I may be permitted to write from time to time, concerning whatever interests me, with the assurance that you will exercise all

that indulgence that you have hitherto done, and will remember that I can write to you, and to my brothers and sisters, what I could not to any one else. You know my feelings on this subject, and my objections to having any publicity given to what I write.

"And is it true that all our future communications must be by means of pen and paper? Will you no longer administer to the thousand wants of your child; no more listen to her complainings and rejoicings with parental kindness? Have your labors of love for her ceased; and shall she be deprived the privilege of alleviating your cares in the decline of life, when you will most need her presence and attention? Shall she no longer be an immediate partaker of your joys and sorrows? Ah no. But we can still be helpers together of each other's joy, we can still bear each other's burdens. Though separated, we may meet and mingle prayers and tears on the same common altar. You can still exercise the affectionate solicitude of parents, and I the love and gratitude of a child. The wide ocean will soon divide our bodies, but our spirits may meet and hold sweet communion. We will not then be cast down, but go on our respective ways rejoicing.

"I could say much of parting scenes. Those which most impressed my mind, and to which I must always recur with indescribable emotions, are the farewell seasons with my parents. The last sounds which fell on my ear from their lips still dwell in my soul. The other members of the family too!—but I forbear. It is enough that I have enjoyed you so long, that God permits me to leave you for his service. While I weep, I rejoice. To see you all, to be with you and to enjoy you as I have done (and surely no person ever found their home more pleasant,) I would not return. I have entered on the work so long desired; the object before me is worth a far greater sacrifice than mine, and I would press towards it.

"We sailed from Boston as we expected when mother left me on the 8th instant. The weather was fine. Many people collected on the wharf to witness our departure. A prayer was offered by Dr. Worcester, and a parting hymn, 'Blest be the tie that binds,' was sung by many. The spectators were solemn and apparently affected, and we, though our object was so desirable, could not bid adieu to our dear native land, our privileges there, and the friends so long bound to our hearts, without a struggle. There was, however, much quietude on every countenance. About ten o'clock the vessel moved from the wharf, and we bade a silent but affectionate farewell to one, to another, to all the assembled multitude. Dr. Worcester, Mr. Dwight, and some other friends, among whom was Mr. Winslow's brother Hubbard, accompanied us six miles out. Our pilot left us early the following morning and about 11 o'clock we were out of sight of the American shores. Our captain and other officers were soon found agreeable and kind. Happy in each other, and happy in our prospect, we promised ourselves some enjoyment amidst the privations necessarily attending so long a voyage.

"Our accommodations are as good as we could expect, and our spiritual privileges great. The brethren have had a meeting to make some arrangement for religious exercises and for intellectual improvement. It is agreed that there be public worship in the cabin Sabbath mornings, and afternoons on deck; morning and evening prayers, a public conference on Thursday evening, and prayer meeting the first Monday in the month. In our rooms we are to have a missionary meeting every Friday afternoon, a prayer meeting on Saturday evening; besides meetings at other times as circumstances may render expedient. Every afternoon we are to meet immediately after dinner for discussion on theological subjects.

"The brethren have conversed and prayed with the

seamen and find them attentive. The sisters presented to each of them a Bible. Some tracts have been distributed; and we have the satisfaction of knowing that they are read. It is very common to see one reading aloud, while a number surround him with eyes and ears open as though they would seize every word. Last evening Mr. W. and I walked on deck just at sunset, and observing five or six assembled to hear a tract, we stopped and listened till the reader ceased, after which Mr. W. conversed and prayed with them. It was a pleasant season, and such as I hope to enjoy many times. We have had one missionary meeting and one prayer meeting. Service in the cabin yesterday morning was conducted by Mr. W., on deck in the afternoon, by Mr. Spaulding. The occasion was interesting. Aside from the charm of novelty it was delightful to see such an audience on the great deep.

"*July* 23d.—*South of the equator thirty miles.* My journal has been interrupted by severe illness, of which Mr. W. will give you some account. My thoughts on a sick bed have very often travelled back to the friends I have left. Not one person of early and affectionate interest has probably escaped them. Awake and asleep, I have walked, rode, and held sweet converse with many whose faces I do not expect to see again in the flesh. Every day I have been with my dear family at the altar where God has permitted us to unite our hearts, and to mingle our thanksgivings and petitions.

"24th.—A squall has just come up. I should like to have you see the confusion it occasions in taking in sail, &c. Perhaps we run up and look out to see the waves. They come rolling on as though they would ingulph our little barque; but in a short time they are comparatively quiet, and leave it to 'walk the waters like a thing of life.' We can almost say that we have had an uninterrupted course of smooth and pleasant sailing, though one squall was so violent as to carry away our fore-top-mast,

main-top-gallant-mast, and other spars, as the sailors call them. I have experienced nothing of that alarm and distress which severe storms must occasion.

"*August* 2d.—This day is set apart by the brethren for fasting and prayer. I believe that the Holy Spirit has been in the midst of us; that he has encouraged our hearts, and stengthened us for our great work. We have observed the monthly prayer meeting with multitudes who love our Lord and Saviour. It was some hours before our friends in America; but we are not prevented from thinking of them again at the time we imagine they are presenting their requests for us and for the world. You know not my dear parents how much I depend on your prayers. You cannot forget us. It is a delightful thought that morning and evening our dear father prays for his absent children at the domestic altar. Oh may we hereafter unite our hearts and voices in those mansions from which we shall go no more out forever. May all our household be assembled there. In that happy place you will not have occasion to regret that God called one of your number to Himself before he had struggled hard and long against the storms of this world, that one other was permitted to labor among the destitute of our own country, and still another among the heathen for the welfare of precious souls; even though all this is just as they were qualified to contribute to your happiness in the decline of life.

"3d.—A vessel was in sight astern this morning making signals that she would speak us. We accordingly slacked sail a little. About 4 o'clock she came along side and proved to be a Dutch merchantman. It was pleasant to hear a friendly voice from without our vessel, after having heard none for two months; but we were not pleased at the detention, when we found nothing was wanted except to know our longitude.

"4th.—To-day we have had pleasant weather, and

are now going at the rate of nine miles an hour. I have been sitting awhile this evening on deck with Mr. W. enjoying the scene presented by the moon casting her silvery rays on the waters, and a few scattering clouds with here and there a star twinkling between them. I can give you no adequate conception of it. There are indeed many appearances at sea which mock description. The 'ocean on fire,' is peculiarly grand. You have stood by the sea and admired the waves dashing in white foam against the shore. Now fancy that foam to be rolling, sparkling, burning embers; or to be all ignited, like a shower of fire in fireworks. The water seems to be liquid fire wherever it is touched by the ship, disturbed by the fish or any thing else, or broken by the wind. The crested waves, then, if the sea is very much agitated, resemble what I suppose to be the appearance of a *prairie* on fire, when the flames are excited and driven by the wind. As you look at them rolling on towards the ship you are almost ready to say, in a moment it must be in a blaze. But thousands and thousands, rushing forward with violence, dash harmless against the sides of the vessel.

"5th.—The brethren meet in the forecastle every evening, and hold a general prayer meeting there every Wednesday evening. They have also religious exercises on Sabbath morning, before our service in the cabin. There is continued encouragement from the attention of the seamen. Two or three have manifested some concern for their souls. Four of them cannot read, but will probably learn a little before we leave them.

"6th.—I have been on deck this evening. Saw the moon slowly appear from behind a cloud near the horizon, and thought how often I have watched her first appearance at the door of the 'red house,' with one and another whose faces I can see no more. We may, however, fix our eyes on the same orb, we may gaze at the same heavens, filled with the display of the wisdom and power of Jehovah;

and if we can all say, 'this awful God is ours,' it is enough. I am willing to leave you with such a Protector, such a Friend.

"7th.—We have new occasion for rejoicing to-day. About 10 o'clock a vessel was discovered approaching us. We were not much elated, perhaps on account of our late interview with the Dutchman. When she had come within two miles of us, I went up to wait the result. You cannot at all conceive our emotions when we saw unfurled as she approached, the flag of our beloved country. Captain W. exclaimed, 'Ah, she's a yankee.' We found it was the Lady Adams, on a whaling voyage from Nantucket, twenty-two months out, and now bound home. We had just time to close the letters which were written. I have not mentioned our daily union of prayer for the seamen. This evening one of them was selected as a special subject of prayer for a week.

"8th.—This morning a *dolphin* was caught about four feet long, in shape something like a salmon. Its appearance is very beautiful. In the water it is silvery, when caught and dying, it displays most of the colors of the rainbow, varying every moment. Cape pigeons have been flying about us for several days. One was caught to-day with a fish-hook and bait. They keep us company to pick up what is thrown out from the vessel. They resemble doves a little, but have longer wings and webbed feet. Their plumage is very soft and under it is an uncommon share of down. The flesh is something like that of robins, but harder and stronger.

"9th.—Captain W. just now called me to go on deck and look at what are called the Magellan clouds; seen only on this side the equator. They are very distinct to-night, as the sky is clear. Two are white, and near the milky way, and one black, directly in that bright girdle. The first are probably collections of stars, the other, a vacant space in the heavens. They are appa-

rently near the pole, as two of them revolve round the third. I have not felt the air so piercing before; should call it cold at home, though we are not in so high a latitude as you, by eight or nine degrees. I am seated in my room with the door shut, and my old black silk coat and plaid cloak on. We have no fire, of course you will suppose we need the warmest clothing.

"14th, *Sabbath.*—We delight to think and talk of our dear friends at home on this precious evening, and would inquire how it is with you; but 'the winds and waves tell all the same unvarying tale.' Could my voice reach you, or could I by my pen excite in your bosoms one more emotion in behalf of those who go to the heathen, could I induce one more petition for them at the throne of grace, how would I plead with you my dear friends. You think of, and pray for us, but you do not know the extent of our wants. We want *more faith*, more *humility*, more ardent love for souls. I say *we*, because it is common to use the plural in such language, and it is perhaps true of us all, though I would place none of our little band on a level with myself. Sickness is still a trial to which I am not so patiently submissive as I ought to be. Generally, I feel as though I would not dictate to the Almighty, but there are seasons when infirmities press upon me. To-day have left my room only for breakfast. Have not, however, been without much enjoyment. Yesterday afternoon, at our meeting, there seemed an uncommon spirit of brotherly love, and we believe the presence of our Saviour. It was one of the pleasantest seasons of Christian communion we have had on board.

"16th.—This morning we were called on deck by the sound of land, hoa! You can know little of our feelings. Nearly ten weeks the great waters had bounded our prospect. We were really delighted, although the object before us was only a small island properly called *Inaccessible.* It is so high as to be visible fifty miles. Its cir-

cumference is two leagues. A little distant, another and larger one presented a bold and majestic front. It reminded me of East Rock in New-Haven, or as that would appear if you could give it the same aspect at a distance as when riding at its foot. This island resembled the other in its roughness, as the clouds over it cast a shade, admitting some rays of the sun here and there amidst surrounding darkness. Between these two islands were two others which more resembled stacks of hay than any thing else. As we were gazing at this interesting scene a very dark cloud arose. The waves literally gathered blackness, and a squall of wind and rain obliged us to retreat to our cabins. This has furnished some variety for to-day, and gives a little tone to our languid spirits. The weather, on the whole, is very favorable to our rapid progress towards the heathen.

"18th.—I could now tell my dear parents something more of a sea-life than when I last wrote. We had then boisterous weather, but this week it has been trying. Last night I did not sleep at all, indeed for several nights have slept but little. Repeated squalls and strong wind, have raised the sea so much as to keep our vessel tossing with violence. The motion is like the rocking of a cradle, when it is thrown far over each way so as to roll the child from side to side. Every thing loose is thrown about. Chairs and other articles of furniture are constantly travelling to and fro. There is no such thing as rest. I wish I could give you any just notion of the scene on deck this morning. The waves were what is called 'mountain high.' I never saw any thing so grand, and said to Mr. W. that I would willingly suffer much at sea to witness such a display of the power of Jehovah.

'Would you behold the works of God,
His wonders in the world abroad,
Go with the mariner, and trace
The unknown regions of the seas.'

"26th.—The last week our progress has been very

rapid. Saturday night we had a gale which Capt. W. called severe. In the last fortnight we have come the distance of America from Europe. We are not, however, impatient for the end of our voyage. At this time, when we were almost desponding, we are made glad by the hope that one of the seamen is a subject of grace. Mr. S. has been in the habit of giving two of them instruction in navigation. On Monday when he went to the forecastle for this purpose, one of them said, 'I must give up navigation for my Bible; I find I have neglected that too long.' He was convinced of his sin and danger while at the helm in the gale on Saturday night. Mr. W., after conversing with him last night, thought he appeared well. He has been a decided infidel. When he found that missionaries were to be on board, he cursed them and said, 'am I to be shut up with these creatures so long. I cannot even take a civil oath without being mauled at the elbow by all the holy brotherhood.' This man was the week before last selected as the special subject of prayer. His name is Brown. There are several others of whom we hope good things.

"28th.—After a trying day on account of weather, this evening has been among the most precious of my missionary life. I have felt more than ever before that I can rest my eternal *all* on the character of God, and fear nothing. Enjoyed our prayer meeting very much.

"30th.—Could my dear parents participate our emotions this evening in behalf of the precious souls around us, how would they bless God that He called their children to the heathen. We do believe that fruit will abound to his glory. Mr. W. after some conversation with the youngest sailor, the only one whose prospect is something better than to be always before the mast, is almost ready to believe he is a Christian. The last fortnight his views of sin and of the character of Jehovah have been more affecting, and he gives some evidence of a change of heart.

"Two others are subjects of apparent conviction. The weather last night was more boisterous than before. We had a tremendous storm of lightning, rain and hail, succeeded by an almost entire calm, which left our ship to be tossed on the waves with great violence. The principal danger to be apprehended in this voyage is from the calms which follow high winds in this region. They are often so sudden that in five minutes after the wind has blown a severe gale, the wind dies away almost instantly. The vessel then is in great danger of foundering. It is knocked about on the mountain-waves like an egg-shell. I cannot say that through all the storms I have been perfectly unmoved. I have often trembled at the display of God's power. In few things is his power and our weakness more manifest than in a severe thunder storm at sea. You can have no adequate conception of the scene, and it so baffles all description that I will not attempt one.

"*September* 3d.—This is dear H. J.'s birth-day. When at Andover, Dr. Woods said to me, 'your heart will often ache to see the little folks.' He was right; yet I would rather see them in Ceylon than in America. Dear sisters, I desire most of all that you be good children, that you love God, be kind and affectionate to each other and to all around you. Our missionary meeting was this afternoon a refreshing season. Could you know our dear companions as we do, you would rejoice that we are so favored. You must know something more about these meetings, as they are the pleasantest we have. The special object of them is to mention any deficiencies that we have observed in each other's conduct, in course of the week, and to remark upon them with the freedom of brethren and sisters. Nothing has tended more to unite us as members of one body.

"4th.—This afternoon, after the theological discussion, Mr. S. proposed that Mr. W. and I should remain

with them to read the Bible. We enjoyed the season very much, and I could not but think of many hours I have spent with the children of God in unprofitable conversation, when if they had been employed in reading the word of God I should be a better missionary. It has been well said that the degree of our piety may be measured by our attachment to this book.

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strange language and their noisy clamors, as they, perhaps, unsuccessfully, attempt to gain the ship when under way, he is filled with mixed emotions of admiration and concern. Some of these feelings are briefly hinted at by Mrs. W. in a letter from Calcutta, and some remarks made on the appearance of the country, but she was too feeble, and too much occupied to attempt any lengthened description of scenery.

Had it not been so, the views on either side of the river above Diamond harbor, where all the large Indiamen lie, being unable to go any higher, are so picturesque; and after ascending as far as Garden Reach, where you have the extensive botanic gardens of the Company on one side, splendid country seats called garden-houses on the other, and in front at the distance of a few miles, Calcutta itself, the "City of Palaces," with its immense Fort of a thousand guns, its magnificent Government House with a large esplanade between it and the Fort, and a forest of shipping, are so grand, as would have called forth the expression of her warmest admiration.

"Calcutta, *October* 24th, 1819.

"My dear Parents,

"You will rejoice to hear, that after a long residence on the water of one hundred and thirty-three days, we are in the midst of friends, and on a heathen shore. My emotions on seeing the natives were much as I anticipated. Many of them came to us in boats to sell fruit or to obtain fire that they might smoke, and two of their boats were attached to our vessel as tenders. The navigation of the river is so dangerous as to make this necessary. Vessels are sometimes lost by being driven on shore by the tide and current. The dress of the natives you have often been told, is only a piece of cloth around the waist. Some however have a cloth thrown over their shoulders, or wear something like a tunic. Their hair is generally very black and oily. It is cut in various ways, usually

most of the head is shaved. We were of course, a little shocked to see people so nearly naked; but in a moment the recollection of their spiritual degradation filled our minds and hearts to the exclusion of every thought of their external appearance.

"On Tuesday at two o'clock we were off Calcutta. The wind which generally blows from the north-east at this season was for two days from the southward, so that instead of being in the river two or three weeks, as we expected, we came up in less than forty-eight hours. We had much bustle and confusion to get our trunks in order, to come on shore in so short a time, and scarcely indulged ourselves to look at the banks of the river which are very pleasant. Some country seats surrounded by the most delightful shrubbery on the very brink of the river, with here and there a group of Hindoo cottages, presented a charming prospect to eyes that had seen nothing for many weeks but a waste of waters.

"Soon after we were at anchor Mr. W. went with our good captain on shore to find a house which would accommodate us all, as he and we were alike unwilling to be separated. In their absence we were informed that the holydays of the natives closed that day. We soon saw on the shore directly opposite to us, great multitudes approaching the water with a horrid din of music, conveying their gods to throw them into the stream. We could discern nothing of their appearance but that they were the size of a common man, and about the waist were painted black. They were held over the water some minutes, while the noise of various musical instruments continued, and then plunged in to float down with the current. Near to them was a bedstead in the water from which a sick person had been washed or taken off by the birds and fish. This ceremony of drowning their gods was observed hundreds of miles above us, by millions of these wretched beings at the same time. The idols

came floating by us through the day. Through the night we could see fire-works and hear music from the shore. Almost the first thing I beheld after I arose in the morning was a dead child floating by. Within an hour three other bodies came down with crows upon them. Dead bodies are devoured by birds or fish soon after they are thrown into the river. The crows are particularly busy. They are not very large, but as they are not allowed to be killed, they are very numerous and almost fill the air in great flocks.

"Mr. W. had some conversation with an intelligent Hindoo who came on board, respecting the Christian religion. He said, 'your religion very good for you, mine for me.' When pressed a little on some points of their mythology, he added, 'we don't know particular, brahmin say so.' He was probably an example of multitudes who do not think for themselves, but are wholly led by the brahmins. They are solicitous to avoid every thing like catechising by Christians.

"At eleven o'clock we came on shore to our own, or rather our captain's hired house, which we found very pleasant. A spacious dining hall extends through the house on the second story, having at one end two windows with blinds from near the ceiling to the floor. At the opposite end are two doors leading into a wide virandah or portico. On both sides of the hall are lodging and sitting rooms. The windows are all in the style I have mentioned. Around the house and connected with it, are stores for goods called *go-downs*, on the flat roofs of which we can take a pleasant walk just at evening. These houses are such as are occupied by merchants and other temporary residents in the place.

"We had just time to see where we were when dinner was ready. It was pleasant to be once more seated at a table where we were not obliged to hold our plate and cup to keep them from rolling about. While engaged at

our acceptable meal, Mr. and Mrs. Lawson, Baptists, and Dr. Johns came in to see us. They received us as Christian friends, and invited us to take up our residence with them, but we were too pleasantly situated together to remove. An invitation likewise from Dr. Carey, for two of us to go to Serampore to his house, and also from an American gentleman. We did not expect to find ourselves thus surrounded by friends in this land of strangers. On Thursday we breakfasted at Dr. Johns'. A conveyance came for us at six o'clock. You will think this rather early at this season, but the people of Calcutta rise very early. The air is more pure and cool in the morning than at any other time. Dr J. who is now a practising physician here, has a most delightful residence on a pleasant street at a distance from the bustle of the city. Around it are winding walks and shrubbery.

"26th. The desire to see the practices of the poor heathen and to return the politeness of friends makes every hour full of employment. We are receiving every proof of kindness from the missionaries of the Established Church, from Mr. Townley and others of the London Missionary Society, and from the Baptist brethren stationed here and at Serampore. The face of things is greatly changed since the first missionaries came from America to the East."

The drowning of the gods, or throwing them into the embraces of the goddess Gunga, the river Ganges, is a very important ceremony among the Hindoos. In course of the holydays mentioned above, is the Doorga-poojah or festival of the goddess Doorga. At this time every respectable native has an image made of this goddess which represents a woman with ten arms. It is usually as large as life—made of clay baked and beautifully painted, as well as elegantly dressed and adorned. After being consecrated by a brahmin, who places the two principal fingers of his right hand on the eyes, nostrils,

mouth and breast of the image, saying, "O goddess Doorga, descend and dwell in this image," the goddess is supposed to come down and animate it. The idol is then placed in some convenient part of the house, and worshipped seven days with offerings of incense, flowers and food, attended by prostrations, feasting, music and dancing, and is then conveyed round the streets of the city in procession, with music, and thrown into the river after being stripped of its dress and ornaments which are given to the brahmins.

Soon after the last date Mrs. W——, was taken very ill, so that her life for a few days was seriously threatened; but by the blessing of God on the means used, her disorder was checked, and she rapidly recovered. When about to leave Calcutta, she wrote as follows:

"*November* 8th.—Our friends here have been very kind, especially Mr. and Mrs. Newton, who are from America. To other Americans and some English friends, particularly the Rev. Mr. Thomason, one of the chaplains, and his lady, we are also much indebted. To Captain Wills, we shall always feel that we owe more than we can ever repay. May God reward him. He feels much at the prospect of our leaving him so soon, and we shall find it very trying to part with him, and the other officers and seamen. The officers give increasing evidence of being born again. At the recollection of what God has done, we are encouraged to devote ourselves more entirely to our work.

"Whatever trials may await me in this heathen country, I can never regret that I left you, my ever dear friends, and that I am here. Never, for a moment, have I felt any thing like regret. If on the borders of the grave, and expecting to breathe my last far from you all, on the great deep, or in a land of strangers, I have felt that it was *well*. I did not desire to return to you, though to have had you around me would have cheered me not a

little. I can never be insensible to what you have been, and still are, to me; but I have relinquished the comforts of your society for Christ and the heathen, and I would and do rejoice more and more in my calling. Never imagine me afflicted or unhappy; but always believe that your God is my God, and that, being in *his* hand, I can rejoice always.

"On Wednesday last, Mr. and Mrs. Woodward went to Serampore, where Mrs. W. was taken ill with the complaint of the country, so that she could not return. The day before yesterday Dr. S. went to see her. She was very low. This morning he writes that she is better, but there is no prospect of her going with us to Ceylon. You see that God chastens us as children. Blessed be his name forever.

10th.—"I have but a moment. We go on board in an hour or two. Mr. W. went to Serampore yesterday and returned to-day. Mrs. Woodward is better; but we are obliged to leave her behind. This is trying."

The ship on which passage was taken for Ceylon, was the Dick, of London, Captain Harrison, bound to Trincomalie, and Colombo.

November 27th.—"We are in a large commodious ship, and have every thing, of a temporal nature, to make us comfortable. In the most important things, we are favored beyond our expectations. The principal cabin being devoted to us, except at meals, we have family prayers there together, and can at any time hold social meetings. On the first Sabbath, after getting to sea, it was proposed to the Captain to have preaching on deck. He replied that it would please him. Accordingly the ship's company were assembled, and Mr. W. preached. All were very attentive. The seamen were early addressed privately, but there was no public meeting till Sabbath evening. They were nearly all present, and appeared to hear the word with gladness. All the officers regularly

go forward to the meetings, which are continued every evening, and they appear ready to hear any thing on religious subjects. The first few days after we embarked, we were much disturbed by the language used on board, so unlike that to which we had been accustomed on the Indus; but I have not now for many days heard an oath, and the brethren remark that there is a great alteration in that respect."

The high lands near Trincomalie were in sight before dark on the 27th; but in course of the night the ship was carried by the current thirty or forty miles to the South, and was in some danger of driving upon the rocks called the *basas*. After struggling three days against wind and current, the Captain succeeded in making the harbor; which is rather difficult of access, but when entered, one of the finest in the world.

The prospect presented as you approach it is very grand. Entering from the south you double Foul point, which is only the termination of the strait-lined shore along which you have been sailing. The outer bay then opens in the form of an immense half moon, the further horn of which is Elizabeth's point at the north. Advancing you find that the bosom of this bay embraces several islands, some smaller bays, and one which is very large, stretching far inland toward the south-west. The large sweeping curve which forms the horizon of the outer bay, is in many places and especially near the centre, jagged and ornamented with the profile of high and craggy hills. One of these, called Flag-staff point, on which the principal fort is built, presents a very bold and majestic front of about three hundred feet perpendicular height. It is one vast rock, whose foot is in deep ocean, and against whose side the most furious surges constantly beat harmless.

The northern shore of the point is washed by what is called Back bay, in which ships may lie in fine weather without the necessity of going into the inner harbor. It

was from this bay that the English made their approaches to the fort, and after effecting a breach entered through the wall of the lowest parapet in face of a large Dutch garrison and all their cannon.

The inner harbor is entered three miles to the south, by winding among several rocky islands, and around Chapel point, (so called from its resemblance to buildings in ruins,) on which is a small fort elevated on high rocks and commanding the entrance. From this point opens a magnificent bay, in which it is said the whole British navy might ride in safety. It is the rendezvous of that navy in the East, Trincomalie being the Admiral's station. The Admiral's house near the shore, the Custom House, the Collector's office, the Commissioner's house, and a few other buildings are all that appear in the shape of a town, except a great number of native huts.

CHAPTER V.

NOTICES OF CEYLON—PASSAGE BY POINT DE GALLE TO COLOMBO—SCENERY ON THE COAST—JOURNEY TO JAFFNAPATAM.

THE island of Ceylon is by nature the fairest perhaps of the green isles of the tropics, concerning which it may well be said without any uncommon poetic license,

> "*There* every prospect pleases,
> And only man is vile."

A great part of it, particularly in the interior, is still uncultivated. The conical hills, the high and abrupt mountains, the deep, dark valleys are covered with primitive forest, or thick jungle almost impenetrable to the rays of the sun, and inhabited by elephants, tigers, leopards,

bears, hyenas, deer, jackals and monkeys. But the maritime parts are generally well cultivated, and present an inviting appearance, though in the flat country it has much sameness. At the south and west are the lofty and waving groves of cocoa-nut trees skirting and embroidering all the shore, and at the north, particularly in Jaffna, those of the tall and erect palmyra with its tufted crown of fan-leaves always green, embosoming and covering almost the whole district with its more than one hundred and fifty villages. The sight of such groves under a tropical sun, is "like the shadow of a great rock in a weary land." Near the western coast you have the rich cinnamon gardens for miles in extent, and in the interior a great variety of noble forest trees lining the sides of the mountains, sometimes to their very summit, six or seven thousand feet in height, apparently the more vigorous the farther they are out of the reach of the heat below, and the more luxuriant in their greenness in proportion as they approach nearer to the sky. Their foliage being similar to that of promiscuous forest trees on the plains of temperate climates, but never all falling off at once, and seldom fading, gives to the whole scenery the aspect of perpetual spring. The island lies nearly between the parallel of 6° and 10° North latitude, and 80° and 82° East longitude, and is separated from the continent by a strait about 30 miles wide.

The principal towns are Colombo on the western side, Trincomalie and Batticaloe on the eastern, Galle at the south, Kandy in the interior, and Jaffnapatam at the north. The circuit of the island by the most direct road is 763 miles, and the distance from Galle, at the south, to Jaffnapatam at the north is 294—Colombo being 72 miles from the former and 222 from the latter. From Colombo to Kandy is 72 miles, and thence to Trincomalie 116, but there is a route across this part of the island 22 miles nearer. The island is in shape much like a pear, the larger

end being at the south. It contains 24,664 square miles, and according to the census of 1831 has a population of 950,917—which gives a little more than 38 to the square mile; of this population 20,656 are slaves, and 6,664 are whites, including besides the English, who are not numerous, descendants of the Dutch and Portuguese. There are also a few thousand native Mussulmen, called Moormen. The mass of the population is composed of the Cingalese* of the interior and southern parts, and the Tamulians who are mostly in the northern and eastern districts; the former being Boodhists, speaking Cingalese, the latter Brahminists or Hindoos, using the Tamul language. There are scattered over the island forty or fifty thousand native Roman Catholics, who have many churches. Their priests including the vicar-General who is changed once in three years, are at present *seventeen* in number, and are most or all of them from the Portuguese settlement at Goa. There are many thousand nominal Protestants, especially among the Cingalese of the maritime parts; but except those connected with the mission stations they differ very little from the heathen among whom they dwell.

Mrs. W. after having described the scenery presented on approaching Trincomalie, of which she says, "the hills stretched along the coast much resemble those of our native country," and given a view of the harbor, continues her journal.

"*December* 3d.—We had been at anchor but a few hours, when Captain H. returned from the shore with the Rev. Mr. Carver, a Wesleyan Missionary. He met us with the kindness of a Christian brother, and urged our going to his house. The brethren went with him to

* In the interior of the island are two small tribes of Weddahs or foresters, who seem almost in a state of nature; these of one tribe being wild, going nearly or quite naked, and living without any settled habitation. They are said to eat their food raw, and sleep at night in the tops of trees or in some cave.

make some arrangements about our proceeding to Jaffna. They had no encouragement that a conveyance could be procured direct from this place for us all, either by sea or land. No native vessels coast that way during this monsoon, and it is impossible to procure bearers or palankeens enough for all to go by land. To-day we learn from the Collector that arrangements may be made for some by this route, and the others must go round by Colombo.

"After dinner we walked out to the esplanade to view the eminence on which is the principal fort, and to look at the waves by moonlight lashing the sandy beach. We had just arrived in sight of the water when our fair lamp was covered by obtruding clouds, but it soon partially reappeared and cast that kind of light and shade over the scene which inspires a pensive sadness. We wished to ascend the rock but had not strength. I had not walked on the ground before since we left America. On the brow of the precipice is a monument erected to the memory of a Dutch lady who threw herself from it into the sea below. She went there to take a last look of a ship which was conveying away her husband and friends. The ship in going round the rock was wrecked. In a paroxysm of grief she threw herself into the same gulf which had swallowed up her friends.

"4th.—Last evening we left Dr. and Mrs. Scudder on shore expecting to see them again this morning, but coming on board we found preparations making for the ship to sail immediately. We were early outside the bay. There was much confusion on board and very little sleep during the night, as we had in addition to our own number several military officers with their families as passengers. It was pleasant to be on land yesterday, and I felt a little dread of the water, but now am happy to be again on the dark blue wave. A fresh breeze is wafting us swiftly to our port."

The next day the ship came to anchor at Galle. The

view as you approach this place, indeed all along the coast from Trincomalie, is varied and imposing. The hills and mountains are seen rising above the water in almost every shape, as cones, pyramids, and irregular piles of buildings, much like the fantastic forms sometimes assumed by heavy clouds in the west at sunset. One of the mountains is called *friar's-hood* from its similarity in shape to a cowl. Behind the fort of Galle is a very high hill or mountain called the hay cock, and around are scattered peaks and bluffs of almost every variety of form.

The harbor opens to the south-east, and is shaped somewhat like an inverted comma. The extremity of the point which bends round and guards the entrance is a high rock on which you see the flag staff. The fort or fortified town incloses a great number of buildings, most of them low and in the Portuguese style. The appearance of the place is very good. The streets are narrow, but hard and clean, and the widest of them lined with venerable shade trees a little resembling in appearance low branching oaks. Among these is the bread-fruit tree. The whole shore is rocky, and the surf rises in most places very high when the wind is strong from the south. None but the native boats could ride in the swell at all. Their construction is curious. They are like the Indian canoe, made of a large log hollowed out; but unlike that, the opening at the top is very narrow, and boards perhaps a foot in width are so lashed to the edges all round as to prevent the water from entering the boat, though the lower part of it should be covered with the waves. Being so high and narrow it would immediately upset, were it not for an outrigger made of a small log lying on the water parallel to the boat at the distance of two or three yards, and attached to it at each end by a bent pole curving upwards so as not to dip in the water. The boat cannot upset, and though almost buried in the swell or surf, it rides safely and may carry a small sail.

"*December* 7th. *Fort of Galle.*—This morning the Rev. Mr. McKenny, a Wesleyan missionary, came on board and kindly conveyed us to his house. He and his wife are from Ireland. His house is sufficiently spacious. On each side is a *virandah.* In the rear is an open square having *go-downs* and other buildings on two sides, and a neat chapel on the third at right angles with the house. In the middle of the square is a *tank* of water, around which you might see turkeys, geese, ducks, hens and chickens, a monkey and a dog. Mr. and Mrs. McK. are agreeable and appear zealous for the cause of God among the heathen. We feel quite at home with them, for they treat us with that hospitality which characterizes their nation. He has under his care several flourishing schools. In some respects the prospect of bringing these poor idolaters to a knowledge of the truth is encouraging, in others it is dark. Their confirmed habits and the evil example of most Europeans are the grand barriers; and these are more formidable than you can easily conceive. In looking round upon all this eastern world, I should ask with despondency, 'can these dry bones live?' were it not for the promises of God. These are the life and strength of a missionary amidst his greatest discouragements.

"9th.—This afternoon we visited a Boodhist temple situated on an eminence in the midst of cocoa-nut trees. It being twilight an old man went before us with a torch. The moment I entered the building a sort of horror seized me, so that I approached with trembling the hideous figure called Boodhu. It is made of potter's earth baked and painted, and is eighteen cubits long and proportionably large. It is stretched on a platform. A variety of flowers lay around it, which had that day been brought as offerings. A small stone image of the same god stood before the one lying down, and at the feet was Vishnu with a blue face and a distended bloody mouth. On

every side were paintings of different gods. In the outer room were representations of kings and of important events in history. At the door were images of two giants and of two lions placed as guards. Notwithstanding all the descriptions of these temples which I had read and heard in America, I had no proper idea of one. Returning home we had a pleasant walk by a canal, on one bank of which were both rocks and shrubbery, and on the other mud cottages swarming with children, who ran out in crowds to see us pass by. A part of the road lay by the sea-shore where we had a fine view of the angry surge foaming amidst the rocks and sand.

"*Sabbath* 12th.—Where are the Sabbaths I once enjoyed? Their memory is still sweet. A part of to-day I have been refreshed. This morning went with Mr. W. to a school. The building is on the top of a hill. Below we could see a small sheet of water near a white cottage, also winding paths, cocoa-nut trees, and abundance of jungle on the side of the hill in the valley below. The prospect was charming. Mr. W. preached through an interpreter to about seventy boys with their teachers and some of their parents. Previous to this however the interpreter read prayers in Cingalese. The responses were repeated by the boys with much animation. They likewise sang with spirit. Some of these little creatures scarcely moved their eyes from the speaker during the sermon. Their answers to questions put to them displayed a good degree of acquaintance with the Scriptures. Probably in most of the Sabbath schools in America you would not find children better informed on religious subjects. Some of them write and read very well. When we came away they all rose and bid us good day. I have seen nothing in India that interested me so much."

After having been hospitably entertained eight days at Galle, the party were summoned on board ship, and sailed for Colombo, where they arrived on the fifth day. In

passing along the coast there was a fine view of Adams' peak in the interior of the island, whose conical top rising boldly into the clouds, which often rest on the sides of the mountain, was now covered by them, and then appeared distinctly above them all as a blue tent hanging in empty air.

One of the most singular sights presented on approaching Colombo is the great number of fishing boats seen venturing out in all weathers. Sometimes not less than five hundred sail, in a morning, stretch out to sea so far as to appear only like ducks sitting on the water, or be entirely out of sight, though the weather is boisterous.

Colombo is a fortified town, or a fort, a mile and a quarter in circumference, inclosing several hundred houses with wide and open streets. It is defended by three hundred heavy cannon. There are seven bastions. It stands low on a projecting point of the coast, having on the north an open bay of small extent, in which light vessels may find some shelter, but larger ships must lie in the open roads. In the bosom of this bay is the *pettah*, or suburbs, inhabited principally by the Dutch and Portuguese, and on one side and back of this is the native part of the town, extending into and under deep groves. To the south, nearly on a line with the fort, is an open *course*, beyond which stretches a fine sandy beach covered to the water's edge with cocoa-nut trees, and diversified with elegant mansions of English gentlemen, and innumerable as well as grotesque habitations of the natives. Back of these are the cinnamon gardens on a white sandy plain. The most prominent object in the *pettah* is the Dutch church, whose spires rise amidst the palm trees. In the fort is a large custom house, a church, and the King's house, or residence of the governor.

On landing at Colombo all were most kindly invited to the house of the Rev. Mr. Chater a Baptist Missionary. The season did not admit of their going immediately to

the northern part of the island by sea; but after a little delay they proceeded by the inland navigation to Jaffna, in company with J. N. Mooyart, Esq. a warm friend of missions and a magistrate in that district. The brethren previously waited upon the governor, Sir Robert Brownrigg, then about to leave the island, and obtained an official permit for the reinforcement to join the mission. Their arrival in season for this was very providential, as the successor of Sir Robert would not, there is every reason to believe, have granted their request. They had also opportunity to see something of the missionary work at Colombo, and to meet most of the missionaries from different parts of the island.

"*January* 16th, 1820.—Mrs. S. and I went with one of the Wesleyan brethren to two of his schools this morning and were much gratified by their appearance. These brethren have about *twelve* schools in and around Colombo. They promise much good, but when I see missionaries, who by close thinking and by intercourse only with men of thought like themselves are accustomed to a certain use of words beyond the comprehension of the ignorant, attempting to instruct children, I am more and more convinced that *females* also should be employed among the heathen.

"*February* 1st.—This is a great day; the governor embarked this afternoon. I went to the government house in the morning with Mr. W.; many people were assembled. Among them was a large school of orphan children who have been supported by Lady Brownrigg. When the governor and his lady took leave of the people there was much emotion. Almost all wept. The poor children sobbed as though their hearts would break. It is to be feared they will not find another such friend as Lady B. Her ladyship while her mind was so much engrossed, was kind enough to send an apology for not having called on us. Last week the governor had a

levee. He then expressed to the brethren his approbation of our mission, and said many kind things of the missionaries.

"The Wesleyan brethren have a conference here at this time, and the church missionaries are met on business of their mission. At our table to-day were *fifteen* missionaries. I remarked that our friends at home would be convinced, could they see us, that we cannot be unhappy where there is such society.*

"*February* 4th, *Friday evening*.—Started from Colombo about 6 o'clock P. M. taking leave of our kind brother and sister Chater, after a season of prayer with them and some other missionary friends. We reached the place of embarkation in the evening. The scene was gloomy. Our passage was through a thick wood. In some places the river appeared scarcely wide enough to admit our boats. A fire on the banks only served to make visible the thick darkness around.

"5th.—We had a comfortable time last night, and this morning found ourselves at Negombo, eighteen miles on our way. Were received very kindly by the magistrate of that place and breakfasted with him. Negombo is a pleasant town situated on a lake, and near the sea. It contains no Europeans except the magistrate, one Wesleyan missionary, and an assistant teacher. An old Catholic church is in ruins, and has lately been given by the government to the Wesleyan missionaries for a chapel.

"6th. *Medampia*.—This morning we are twenty miles from Negombo. Have had one portage of nine miles

* At that time there were *twenty English* Missionaries on Ceylon, *fifteen* Wesleyans, *four* of the Church of England, and one Baptist. *Now* after a period of fifteen years there are *nineteen*, of whom *ten* are Wesleyans, eight Church of England, and one Baptist. These occupy fifteen stations, and in 1833 had one hundred and sixty-five schools with six thousand six hundred and three children. The number of *native* communicants connected with all the stations may be *five* or *six* hundred.

by land. Our baggage was conveyed by porters. The gentlemen walked. The ladies and Mrs. Mooyart's three children were carried in palankeens and ton-jons—the latter of which is a chair on two bamboos, and is carried on the shoulders of four men. Our road was through jungle, ponds and marshes. Sometimes the poor bearers waded with their burdens several rods in deep water. We saw no inhabitants of the jungle, but heard the trampling of an elephant. At the end of this portage, we were met by the father of the magistrate of Negombo, Mr. Vanderstraten, with a small boat called a *ballam* for *our* party, and a platform made by lashing two canoes together for Mr. M.'s family. Mr. V. was once in affluence, but being reduced in his circumstances, he obtained from government the grant of a plantation at this place, and has supported a large family eight years by growing rice. After a short walk by a winding path in which his dependents appeared here and there, making their *salam* to the strangers, we were met at the gate of the yard surrounding a farm house, by Mrs. V. and a flock of children. They all appeared pleased with seeing us, and treated us with much attention. The country around is level and appears more like New England forest than any we have before seen.

"7th.—We came to our *ballams* this evening after receiving such kindness from strangers as calls for our warmest gratitude. Some of our luggage not having come up we are obliged to remain in the boats until morning. You might commiserate our condition if you should see how we are crowded together this warm weather; but I assure you that we are quite comfortable. We have with us a Portuguese boy who understands cooking, and almost every thing that we need to have done. Our boat is what you would call a batteau, or a small row-boat with a covering of braided cocoa-nut leaves. We have just room to put our matresses on one side, rolled up for

a seat; and when we are all under cover our parlor is quite filled.

"Mrs. S. and I took a walk this morning while our husbands were exploring Mr. V.'s premises, and found a retired spot among the bushes, where we seated ourselves to read. Very soon a native female passed by. She immediately collected others and returned, so that we had soon around us about twenty men, women and children. They requested permission to sit down on the grass by us, talked very fast, and used many gestures, but finding that we could not understand them, they went away beckoning us to go with them.

"8th.—The luggage did not arrive till three o'clock, when we started. Our course was for a few miles along a small river into Chilaw lake, which is very shallow. As Mr. Mooyart had taken another boat, Mr. and Mrs. S. went into the palankeens placed on two canoes lashed together, and left Mr. W. and me alone. Our boy also went with them. We were still in the lake when night came on, and some miles before our companions. The scene was rather dismal. We could get no light, and could not make ourselves understood by the boatmen. When we mentioned Mr. Mooyart's name, they signified that he had gone another way. We however, at length reached Chilaw in safety, and were after some time joined by our friends. The river along which we first came was very narrow and the low banks were thick set with trees. Some of them stood even in the water. On these, monkeys were playing, and we were told that serpents are seen suspended from their branches, and that they sometimes fall into boats passing beneath. They bear a kind of fruit about two feet long resembling a snake in appearance, which is probably the only serpent that falls from them.

"9th.—We started from Chilaw in the night, but after proceeding two miles were stopped by shoal water. This

morning we came on eight miles to Andepan rest-house Mr. W. and I were again before our companions. We walked up to the house and to a temple, in which were several figures of the idol Ganesa. We were admitted into the outer court by a man who was sweeping the yard, and who made his obeisance several times at the door of the temple, as though to ask permission of the god for us to approach. In front of the temple was an altar on which were scattered flowers, seeds and fruit, that had been offered to the idol. We remained at this place until afternoon and obtained some nice buffalo's milk.* Mr. W. in walking out came suddenly on an alligator lying near the water. While in a boat at night, unless covered, one is sometimes exposed to an attack from this animal in these rivers. Coming across a narrow lake we were again detained through the night by shoal water, in some fear of elephants and buffaloes. Morning and evening they leave their retreats and go to the rivers and lakes for water. We are somewhat exposed to them. Have seen some buffaloes and the tracks of elephants.

"10th.—This morning we walked about one mile, and our boats were drawn through shallow water to a river, which carried us into an arm of the sea, near Putlam. We stopped to dine, and all met for the purpose in Mr. M.'s

* There are no inns in the country, and the "rest-houses" are mere sheds, or at best empty rooms, in which a traveller may *rest*, but he must furnish his own provisions, as well as bed, and most of the utensils for cooking. The cooking is, however, a very simple operation. An earthen pot placed on three stones, and a little fire kindled beneath, serves to boil his rice, and in another smaller vessel, also of brown earthen, his "curry" is prepared. This is the staple food of India, and is easily cooked, whether you stop at a rest-house, or by the side of a road, or on the bank of a river. The curry is made of coriander, cardamon and a variety of other aromatic seeds, ground up with tumeric (a yellow root) to powder, to which red peppers, onions and garlic are added. This compound being mixed up with melted butter, or the milk squeezed from scraped cocoa-nut, is simmered with a little butcher's meat, fowl, fish, eggs or vegetables cut up fine, and perhaps previously boiled. This forms a condiment of which a small quantity is eaten with the rice. At the rest-houses milk may often be procured, and sometimes eggs.

boat. At six o'clock, started for Putlam, distant eight miles. Most of the travelling in this country is by night. The natives, although inured in childhood to the sun, by being rubbed with oil and exposed to its rays, cannot long endure the mid-day heat, it is so intense. We find it tedious to stop so often, as it detains us from our home, but in other respects it is pleasant. It makes variety and gives us an opportunity to see the country.

"11th.—We reached Putlam in the night, and early this morning, went to the house of Mr. Temple, collector of the district, who was absent. We breakfasted and dined at his house, the servants being at home, and then left at five o'clock, in two boats.

"12th.—Our boat arrived at Calpenteen, at three o'clock. We were told that we could not go on until night, on account of an opposing wind. Thus far, we have come by the inland navigation, but from this place are to go by sea, keeping near the coast. Here is an old fort quite deserted. We supposed that no Europeans were here; and therefore walked about quite carelessly, gazing at all we saw. A man of Portuguese descent, seeing we were strangers offered to find a room for us to rest in, and to bring us some milk. We accepted his offer, and were on our way to the room, when a gentleman stepped up and introduced himself as Mr. James, from Trincomalie, a traveller like ourselves, but residing here a few days. He insisted on our going to his house, which we did, and found there his wife, an agreeable woman, country-born, but educated in England. We spent the day very pleasantly, in Christian intercourse with them, admiring the goodness of God, in raising up friends for us in all places. Mr. M. came up at a late hour, his boat had been aground. Mr. James had come to Calpenteen, to build a cocoa-nut oil-mill. This oil is burnt here in lamps, and is exported to England. Mr. M. says, Ceylon needs only about twenty enterprising men like Mr. James, to render it the *garden* it has

been called. It is certainly capable of much improvement. Its resources are great. The soil, in many parts, is extremely fertile. Large quantities of fruit, especially the palmyra, cocoa-nut, jack-fruit, and plantain, are produced without *great* labor, and afford *much* sustenance to the inhabitants; many almost subsist on these fruits. Only a few are able to live on rice. They who can usually obtain it, are considered good livers. Most of the natives, have only one *full* meal a day, but *then* they eat an enormous quantity. Common laborers will carry heavy burdens in the sun, from morning to night, without taking any nourishment in the mean time. They look very thin; but see them after they have eaten their rice, and you might think they had swallowed a pumpkin.

"13th.—Another holy day has passed, without our having the privileges of the sanctuary. We have attempted to worship God in the wilderness, spending the day on a barren shore.

"14th.—Arrived at Manar this morning. It is an island, about seventeen miles in circumference, and contains, it is said, 18,000 inhabitants. There is no missionary here, nor any between this and Negombo. The soil appears barren. We stopped at the outer bar long enough to bathe in the sea, and to take our breakfast. I find that frequent bathing is very necessary to health, in this country, and you cannot conceive how pleasant it is. I wonder that it is not more practised in America. At eleven o'clock we reached the town, and the fort, which commands the straits. Here we were again strangers. Mr. W. and Mr. S. going on shore to look about, were seen by the commanding officer, and taken to his house. They soon returned for us, and we spent the day with this officer's lady, receiving every kind attention. Were urged much to remain through the night, but thought best to return to our boat, in the hope of leaving before morning.

"15th.—In crossing a bay this morning, we were far

from land. The winds and waves were boisterous; two squalls came up and tossed us about, so that we were in some jeopardy, but were mercifully preserved. The great danger in native boats, is, that the boatmen when alarmed, will do nothing, but leave the boat to the mercy of the waves.

"16th.—We came to the shore early this morning, after having been stopped many times by the coral rocks, which every where cover the bottom of the bay. I was not aware of the great variety of colors and forms which the coralline presents. It grows like a bed of flowers, and appears almost as variegated, under the clear shallow water. When we landed, we found ourselves at Elephant point; saw some wild hogs, but no other wild animals. Here we remained till three o'clock, and are now proceeding rapidly towards Jaffnapatam, which our boatmen assure us, we shall reach to-morrow morning. I will not attempt to tell you what are my feelings, at the thought of being within one night's journey of our future home. I confess, that I have felt some degree of impatience to be there. The wandering life which I have led for more than a year, has wearied me, and I could now be happy in the meanest place that I could call *my home*. We have met with much kindness every where, but no where have we felt *settled*. My health, and that of all our company, has been uncommonly good, during this journey: for this we feel thankful to our gracious Benefactor.

"17th. Thursday.—This morning at seven o'clock, we reached Jaffnapatam, and went immediately to Mr. Mooyart's empty house, he not having arrived, till we could get conveyances to our friends. We had soon the pleasure of seeing Mr. Meigs, who came to conduct us to Batticotta, and accompanied him to the house of Mrs. Driberg, a pious widow, where we breakfasted and dined. Saw there, Mr. Knight, church missionary at Nellore. At evening, when about to start for Batticotta, Mr. Poor also came in from Tillipally. We rejoiced greatly to meet

these dear brethren, whom we had learned to love for their works' sake, and with whom we were to be so intimately associated."

CHAPTER VI.

ORIGIN OF THE CEYLON MISSION—NOTICES OF JAFFNA—MISSION STATIONS—VILLAGE SCHOOLS—BOARDING SCHOOLS—CASE OF PERSECUTION—ILLNESS AND VOYAGE OF MESSRS. RICHARDS AND WARREN—DEATH OF MR. WARREN.

THE mission to Ceylon is second, in order of time, among the several important missions of the American Board. One of their first missionaries to India, the Rev. Samuel Newell, being with his colleagues, forbidden by the government of that country to remain in Bengal, went to the Mauritius, while his wife was in a very delicate state of health. Having there buried this lamented martyr to intolerance, he returned to India, and visited the island of Ceylon; which is a dependency of the crown, and not one of the possessions of the East India Company.

Being favorably received by the governor of the island, Sir Robert Brownrigg, Mr. Newell remained there several months, and proceeded from Colombo to Jaffnapatam, with the intention of commencing a mission in that district, should circumstances admit. Meanwhile, Messrs. Hall and Nott, who were sent away from Bengal with him, had succeeded, after a long struggle, in establishing themselves at Bombay, and wished Mr. N. to join them there. He did so, recommending to the Board to send out other missionaries to Ceylon.

Accordingly, the next mission fitted out, was for this inviting field. It consisted of the Rev. Messrs. Warren, Richards, Meigs, Poor, and Bardwell, with the wives of the four latter. They all embarked on board the brig

Dryad, at Newburyport, the 23d of October, 1815, and arrived at Colombo the following March, after a favorable, though rather long passage of five months. By the blessing of God, on their labors with the seamen, two of them became hopefully pious. About this time, the Bombay mission, being weakened by the departure of Mr. Nott, on account of ill-health, Mr. Bardwell went to join the brethren at that place. The others, after residing a few months at Colombo, where they employed themselves in teaching and preaching in English, and studying the Tamul language, proceeded, towards the close of 1816, to Jaffnapatam, to which they were recommended by Sir Robert Brownrigg, Sir Alexander Johnstone, and others in authority.

This district, called also Jaffna, is at the northern extremity of Ceylon, and is itself an island, about 40 miles in length, by 15 in breadth, with many islets near it, forming together, a surface of 1,220 square miles. It has a population of 147,671; of whom, 650 are reckoned as whites, that is (with the exception of a few English families, mostly connected with government,) descendants of the Dutch and Portuguese. As in other parts of Ceylon, there is a proportion of Moormen, who are generally merchants, mechanics, or sailors, and several thousand Roman Catholics. There are among the natives, a few Protestant Christians, but the great mass of the population is Heathen. With few exceptions, the natives are of the sect of Siva, though some are followers of Vishnu. In the Brahminic system, these two gods with Brahma, form the Hindoo Triad. Brahma has no temples, in consequence of a curse being denounced against him for committing incest with his own daughter. He is, however, addressed by the Brahmins, in their daily *mantras*, or prayers, which are repeated, as they mark themselves with white ashes, made from burnt manure, on the forehead, arms, and breast. Vishnu is extensively worshipped, es-

pecially under the incarnations of the Juggernaut, Ram, and Krishnu, but more in the northern than southern part of India. The Hindoos of Ceylon, are generally of the sect of Siva. This god has two sons, Ganesa, or Pulleyar, who is represented as a very fat man, with four arms, and an elephant's head, riding on a rat; and Skanda, or Kartikeya, who has six heads and twelve arms, and rides on a peacock, with a wife on each side. These two have many temples in Jaffna, even more than Siva himself; as has also Doorga, or Parvati, the wife of Siva, under her different incarnations as an evil, as well as good being.

The town of Jaffnapatam as you approach it from the sea, over shallow water, and between the small coral islands which line the coast, has a picturesque appearance. On the left towards the west is a large and well built fort, inclosing several public buildings, among which is an old Dutch church, whose turrets are seen above the battlements. On the right, or towards the east is the town, separated from the fort by an esplanade and a burying-ground. The streets of it are straight and at right angles. They are sandy, and the houses are generally low, being a single story, but are plastered and white-washed, outside as well as in, and have neat *virandahs* or piazzas in front. In some of the streets there are shade trees, and the town itself, at least the native part of it, extends back into the midst of palm groves, which are seen towering with their lofty tufts in perpetual freshness, affording a pleasing contrast with the burning sands of the streets, and the reflected whiteness of the houses.

This town was the pride of the Dutch, when they had possession of Ceylon, but it has gone very much to decay. The principal Dutch families left the place for Batavia on the accession of the English. Such as remained have generally become poor. The descendants of the Portuguese are often as dark as the natives, and in poverty and vice are sometimes sunk below them.

The houses of the Tamulians in the country, except such as are mere huts, have usually a court in the centre, open to the sky. Narrow pent roofs supported by posts and covered with the large fan-shaped leaves of the palmyra, or the braided leaves of the cocoa-nut, are thrown over each of four low mud-walls, enclosing an area, perhaps forty or fifty feet square. These roofs project on the outside, so as to form a virandah all round the building four or five feet wide; and on the inside, another of perhaps twice that width, looking towards the open court in the centre, in the manner of a low gallery. The floors of these are of hard earth or brick, and raised two or three feet from the level of the ground. The outside virandah is used for sitting, working, and sometimes sleeping; while the inside may be divided into enclosed apartments, of which there is usually one at least, where the most valuable articles and stores of the family may be locked up, but is most of it left open or separated only by temporary partitions. It is the parlor, dining-room, and bedroom of the family, comprising perhaps two or three generations, and many collateral branches. Here they sometimes form a social circle at evening around a smoking lamp, though such family scenes are not very common; here they sit cross-legged on the floor, with their food before them on a leaf or brass plate, conveying it to their mouths with the right hand, without the use of knife, fork or spoon, the husband taking his portion first and the wife eating what he leaves; and here they sleep, almost promiscuously, spreading a mat on the floor and wrapping themselves in the clothing they wear through the day. This consists principally among the men, of a strip of cloth, two or three yards long, wrapped round the loins, and occasionally another or a muslin shawl thrown over the shoulders; and among the women, of a piece twice as long wrapped round the waist with one end thrown over the bosom and shoulders so as mostly to cover them.

The lower castes however are not allowed to cover the upper part of the body. The men sometimes wear a shawl or handkerchief wrapped round the head, and sandals on the feet. Both sexes wear jewels in their ears, and rings on their fingers; and the women wear a profusion of beads, bracelets, armlets, plates on their hair, clasps round their ancles, and ornaments on their toes. These are all of gold or silver, while the rings in their ears and on their fingers are frequently set with precious stones; and the gold plates on the head and breast, with pearls. These jewels constitute a great part of their property, especially that of the females, and as their fashions do not change, are handed down from generation to generation.

It is not designed to weary the reader here with a description of the manners and customs of the Tamulians, many of which will be incidentally developed in course of the memoir, but to give a slight view of the people and country where the mission was commenced, that its operations may be better understood. For this purpose, a brief glance at the different stations subsequently occupied may be proper. They were among the mouldering ruins of a former nominal Christianity. When the Portuguese formed their trading establishments in Jaffna about three centuries ago, they attempted also to establish Romanism. They destroyed many of the heathen temples, built many chapels and churches, and induced or compelled many natives to be baptized. When the Dutch followed them in 1656, they tried in a manner somewhat similar, by governmental influence, to introduce the Protestant faith. They did not allow the heathen temples to be rebuilt, forbade the public ceremonies of idolatry, made the profession of Christianity a qualification for all important offices, and baptism necessary to a legal marriage. The churches first built by the Portuguese were repaired, and others built. The whole dis-

trict was divided into thirty-two parishes, and there was a church in each. They were low and some of them narrow, generally built of brick or coral stone, covered with tiles, and capable of accommodating from five hundred to two thousand hearers. To these churches they had at first, four or five ministers who preached in them alternately; but at length only one minister for the whole. He was able to visit each only once or twice a year. The number of even nominal Christians became small, and many of the churches being neglected, began to go to decay. When the English took possession of the island in 1796, and allowed the natives the free exercise of idolatry; they rebuilt their temples, so that in the first thirty years of the English rule, the number, large and small, was increased to three hundred and twenty-nine, while there were seventy-four Roman Catholic chapels.

When the mission was commenced, with the exception of a few native Protestants and descendants of Europeans in Jaffnapatam, where Christian David was established by the government as a native preacher, and two Wesleyan missionaries had recently commenced operations, the whole district was a wild waste of heathenism. It was like a country that had been overrun by fire, and in which a second growth of thorns and briars and thick bushes had sprung up, more impenetrable than the primitive forest.

The government having granted to the missionaries the occupancy of some of the old church buildings, of which the walls only were standing, and these in many places broken down by the banian* and covered with ivy,

* The banian tree of India frequently springs up on the top, or in the crevices, of old walls, into which it protrudes its roots so as to throw them down. They must be cut out or such walls are soon destroyed. One species of this tree has the singular property of sending pendant shoots from all its branches towards the earth. These may be seen suspended in bunches, as small cordage, or singly like larger or smaller ropes, many feet in length and of a uniform thickness. They swing in the air until grown so as to reach the ground, when they take root, increase in size, and stand as supporters and nourishers of the branches on which they before hung, and send down other

they immediately began repairs at two of them, Batticotta and Tillipally; and when the mission was reinforced they took possession of three others, Panditeripo, Oodooville and Manepy.—The reader may be introduced to them all at once.

Proceeding from Jaffnapatam, through a native *bazar*, or market place, and the very populous suburbs to the north of the fort, you come into open rice-fields, which lie along the sea shore, and bending your course westward seven miles, you reach Batticotta. It is situated near a village in the midst of rice-grounds, and in sight of the sea. Here were the walls, four feet thick, of a stone church 163 feet in length and 57 in width inside, with two rows of pillars 12 feet in circumference, surmounted by arches, in a tolerable state of preservation. At a little distance from the west end of the church, which was the front, were the dilapidated walls of a low house, 100 feet long, and having in the rear a garden, surrounded by a wall, eight feet in height.

Going northward from Batticotta, over rice-fields skirted by native villages, and past the ruins of the church buildings at Changany, you come, at the end of four miles, to Panditeripo; which is near one of the largest villages of Roman Catholics in the country. The buildings here, as at Batticotta, were of stone; but on a much smaller scale, and more dilapidated. Leaving this place, you pass most of the way over dry-grain-fields a little more than five miles to Tillipally; where you find a church and house which were in a better state of repair than those at Batticotta, and built, like them, of coral stone, but not so large. The country around is covered with palmyra groves, and gardens filled with large trees. This station is on the main road from Jaffnapatam to the sea at Kangy; the latter of

shoots to increase the common stock. Thus the tree spreads itself, and some scores, of every dimension, eventually surround the original trunk, and cover perhaps an acre of ground.

which is two miles north, and the former ten miles south. Following this road through Mallagum, where is a magistrate's court, you come in less than five miles to Oodooville. The house and church, both of brick, are three-fourths of a mile west of the main road, but in full and pleasant view, as it is a champain country. The open fields extend in front of the station as far as the eye can reach. Native villages, in the midst of thick groves of palm and other fruit trees, stretch in upon these fields here and there, or are placed in the midst, as so many peninsulas or islands in a sea.

Most of the way from Tillipally to Oodooville is through populous villages, and the road is in many places lined with trees, particularly the margosa, tamarind, and banian, which form shades like the elm. The former bears a large berry, having a bitter nut from which the natives extract an oil for medicinal purposes, and burning. From Oodooville to Manepy, nearly two miles south-west, where also the buildings were of brick and the house destroyed, the road is still through villages; but from thence to Batticotta, westward four miles, it is mostly over rice fields. The circuit of the stations is thus made in about twenty miles, over open fields for rice or dry grain, or through villages of contiguous gardens, where are the mango, jack, plantain, orange, lime, shadduck, and other similar fruit trees, as well as towering groves of the palmyra, cocoa-nut, areca-nut, and some other palm trees. In the rainy season the low rice-fields are covered with water which is soon hidden by the waving grain; and the higher grounds are clothed with the greenest verdure, whether in the gardens or fields. The small dry grains then cultivated in the latter make them resemble rich meadows. In the dry season these fields sometimes appear arid, and burnt up with the sun, but there are plots here and there cultivated by irrigation from the wells, which are always verdant. The sight of these is refresh-

ing. Each plot is a green carpet of vegetation laid down in the midst of burning sands. The foliage of the trees in the garden is also in perpetual verdure.

Messrs. Richards and Meigs with their wives took up their residence at Batticotta, and Messrs. Warren and Poor with Mrs. P. at Tillipally. They were able at first, to put only a slight roof covered with palmyra leaves on the houses, and none on the churches except at Tillipally. At this station the white* ants are very numerous, as the soil is a red earth in which they delight. These voracious insects destroyed the roof of the house so far the first rainy season, as to make it very leaky, and oblige the missionaries to be at the expense of putting on a roof of tiles.

In connexion with carrying forward the necessary repairs at these stations, and preaching the gospel through interpreters, "publicly and from house to house," the

* These white ants are very troublesome. In many parts of Jaffna the ground seems almost filled with them. If any thing is laid on it which they can eat, and only something as hard as iron or stone will long resist them—it is very soon attacked. They come up bringing a sort of mortar of dirt, wet with something moist from their bodies, with which they form a covered way as fast as they make their approaches to any point, to shelter them from the large black ants and their other enemies. They will carry such lines up a wall or a post to the top of a building, and ascend in sufficient numbers to destroy the whole, in time, if not interfered with. They must be attended to, and brushed down every few days, where any wood-work is exposed. The lower floors if of plank, would soon be destroyed. They are, therefore, of brick or cement. If a trunk of clothes, books, or any similar article is placed on the floor at night, it may in the morning be found full of these depredators; which unless disturbed would go on quietly and devour all the contents inside, without giving any notice by their appearance outside, what they were doing. You would find at length only a shell crumbling under your hand, and almost filled with earth brought up by them as a covering and defence. In some places they congregate in great numbers under ground, forming a kind of miniature city, with streets, passages and habitations something in the manner of a bee-hive. From this they occasionally carry their works above ground, and form large and high cones called ant-hills, which are full of inhabitants. It is said there is one ant in every community several times larger than any of the others, being the size of a man's thumb. It is supposed to be the mother of the tribe, and to answer to the queen among bees. At certain seasons, the ants take wings and fill the air for a short time, but their wings soon drop off, and they die or are devoured by the birds and insects. Thus their ambition to *rise* soon proves fatal.

missionaries devoted their time to the acquisition of the native language. They justly considered this the *first* object, as without a knowledge of the vernacular tongue of any country, a missionary can have but little unrestrained intercourse with the natives of it, little sympathy with them, and little access to their minds. They will do but little good while in the field, and be under a constant temptation to leave it, which will not probably be long resisted.

It may be stated also as a general truth regarding India, that if the language is not obtained to some extent, or a good beginning made in course of the first year, it never will be obtained. All the strength and zeal of a missionary fresh from a cold climate, and warm from the bosom of the Christian church, and all the inspiration of novelty on his first arrival among the heathen, are necessary to carry him through the difficulties of an eastern dialect, so as to make it familiar to him in speaking and writing.

Nor is it less necessary for the wife of a missionary to begin well in this respect. Indeed as she is more liable to be soon interrupted by family cares, it is if any thing, more important for her to make thorough work at once, in getting such an acquaintance with the grammar and structure of the language as may enable her to classify and retain the words she hears used. Around such a nucleus, a great amount of knowledge will gather almost imperceptibly, and a sufficient acquaintance with the common dialect, at least for common use, may be picked up without much subsequent labor.

It has been said that no one can live among the natives of a country without acquiring their tongue, but the fact is, that adults who continue to speak English in their families, may live in India among the natives for years, and hear their conversation daily, without learning any except the most common words, if they do not study

enough to call up their attention to what they hear. If they are *obliged* to understand what is said, as in case of having none around them who speak English—and it is a good plan thus to shut themselves up to the language—they may learn a good deal without the use of books; but some study will still be requisite to turn their knowledge to any account in communicating religious instruction. In consideration of the greater ease with which a foreign language is acquired by those not much advanced in life, and especially the pronunciation of almost any of the eastern dialects which is very difficult, missionaries should be sent out *comparatively young*. If going to a new station where much will depend on the maturity of their judgment, some of them at least may well be older; but where they go to reinforce stations already formed, or in company with those who may be depended on for counsel, that they may get the language easily, and assimilate readily to the climate, as well as have some years of expected life before them, they ought not to be much above twenty-five years of age.

The missionaries early turned their attention to the education of native children, that they might get access to them and to their parents, and prepare the way for their reception of the Gospel. It was judged necessary, also, for the purpose of raising up efficient laborers in the field, without whom, the extensive harvest cannot be gathered in. With some difficulty, they succeeded in establishing free schools for boys, in several of the villages, in course of the first three years of the mission. No girls could then be collected in school, as it is contrary to the Hindoo customs for a female to learn to read and write. They are born to be in subjection, and the greater the darkness and vacuity of their minds, the more submissive, and consequently more valuable, it is supposed they will be to their husbands.

School *bungalows*, composed of a roof, covered with leaves and supported by several posts, with a hard floor of

earth, and sometimes a half wall of unburnt brick, were built in some convenient place, usually under the shade of trees, near, or in a village, and teachers appointed who would have influence to collect the children. These teachers were, in the beginning, all heathen, as no others could be obtained, but they were required to leave off the badges of heathenism, to attend preaching on the Sabbath, with the children instructed by them, and to make use of Christian books. The children, on their first attendance, did not usually know their letters, as only the sons of the more respectable men are taught in the small country schools, supported by the natives, and kept, perhaps, under a tree, or in the virandah of a small house.

In these native schools, they learn the letters of the alphabet, by forming with the forefinger of the right hand, each letter, again and again, in sand spread before them, as they sit cross-legged on the floor. At first, the finger is guided by the hand of a monitor; the boy continues to make and obliterate the letters in the sand, under the direction of the monitor, repeating each one in a chanting tone twice, as he makes it; until able to name them all from an olla leaf, on which they are written with an iron stile. From this, they go on to repeating the letters joined, and to spelling easy words. Spelling, is however, but little attended to, as all the letters have their own proper sound, and none are silent. Short lessons in verse, containing some moral maxim, but, being in the poetic dialect, quite unintelligible to the children, are next taught them, principally by rote. These are not explained, and a boy goes forward with all the elementary books, to the dictionary of synonymous words, arranged in verse, committing them to memory, without understanding any thing of what he learns. The words are so run together, without any stops or capital letters, and the letters so changed in the combination, and words are used so frequently, in a figurative sense, that the poetic dialect can be understood only by

those who have the key to it. It is the practice of the natives to commit the elementary books and the dictionary to memory, and then go back and learn under the oral instruction of the teacher, to analyze the lessons, separate the words from each other, and understand their meaning. In the mission schools, a better course was pursued, by means of intelligible books, and to a small extent, particularly in the schools at each station, by introducing a grammar and a dictionary, similar to those used in English. The masters, also, who at first had stated wages, were afterwards paid according to the number and progress of the children, and other improvements gradually made. Even in the beginning, the schools were little lights kindled up here and there in the darkness of a heathen neighborhood, which gradually became more steady and more brilliant.

Besides the village schools, free boarding schools were also soon commenced. The plan of taking a few children from their heathen friends, into connexion with the mission families, and thus removing them from a heathen into a Christian atmosphere, was first suggested by the missionaries at Bombay; where, however, it was found impossible to put it fully into practice. It was early seen that to give full effect to a Christian education, and to train up native children so as to make them efficient assistants in the missionary work, if not even to save their souls, they must not be left under heathen influence all the time, except a few hours each day in school. They must be removed from this influence, and as far as possible kept from heathen practices before the truth can be brought to bear steadily, with all its force, on their minds. It was found that this could be done at small expense; and the proposal was made, to friends in America, to provide the means for supporting a limited number of heathen children in the mission families. This proposal met with ready acceptance, and means were provided, by different associations and individuals, for the support of

several, to whom names were usually designated by their benefactors.

But there was more difficulty than was apprehended in getting suitable children to profit by these benefactions. To eat on the premises of the missionaries, or to drink water from the same wells with them, was contrary to the rules of *caste*. There was also much distrust as to the object in view. The natives could not understand how foreigners should come from a distant land to do them *good*. There must be some covert design. They must wish to get the children into their power to make slaves of them, or to send them out of the country. At length a few boys, who were anxious to learn English, began to come as day-scholars to the station at Tillipally, and receive lessons from Mrs. Poor as she sat in the door; for they would not venture into the house. Becoming more acquainted with the missionaries, and more anxious to learn the English language, as a means of getting employment under government, *six* poor boys at length consented to remain at the station and receive their food and clothing—the food being cooked by itself, not with that of the mission family, and eaten after the native manner, and the clothing being, as usual with them, a single strip of cloth wrapped round the waist. There were a few others who attended as day-scholars. They were the sons or relations of head-men, who would make no compromise of caste. They boarded at their own houses, and attended at the station regularly, though some of them lived three or four miles distant.

Of the six lads who were supported by the mission, one was named *Samuel Worcester*, after the first corresponding secretary of the Board. Money was appropriated for his support, and the name selected, by a society of ladies in Salem, which was the first to adopt the proposed plan. Another was called Israel Putnam, and supported in Portsmouth; a third Jordan Lodge, after a lodge in

Danvers, which supported him; and a fourth, Ebenezer Porter. Of these the first two continued their studies about ten years, when the former became a tutor in the seminary of the mission, and the latter an interpreter in one of the government offices. Jordan Lodge and Porter became pious, and left school somewhat earlier, to engage in the service of the mission.

When these lads had been for some time under instruction, and the benefits they were deriving began to be apparent, others were induced to follow their example. Among these were Nathaniel Niles and Melancthon Whelpley, who early became Christians. The first of these has for three years been a useful native preacher, and the last was a valuable physician, but in the beginning of 1833 died in the hope of the gospel.

At Batticotta, also, a few boys were induced, conditionally, to accept the offers of the missionaries. As the people around this station were more rigid heathen than those in the vicinity of Tillipally, the boys consented to come under the direction of the mission, only in case they should have the privilege of eating their food in the house of a heathen man of their own caste. It was to be furnished for them, and cooked in the same way as at Tillipally, but on the premises of a good caste-heathen. This was allowed for a time, and they were then told that they must eat within the mission enclosure. They resisted, and left for a few days; but most of them concluded to return on condition of having a well of water by themselves. They were told that there were three or four wells within the yard, either of which they could have; but none should be dug for them. They must then clear one out. It was in the rainy season, and the springs high, so that when they had worked hard a whole day, in drawing out the water, there was nearly as much at the close of their labor as when they begun. But they sagely concluded that they had drawn out as much water as there

was at first in the well, and it was of course then pure and suitable for them to use. They remained contented, and gradually lost these absurd prejudices.

The boarding schools at both the stations continued to do well; and after some time a few poor girls were, with difficulty, brought into them. They were at first much ashamed to be found at a mission station, and especially to be seen learning to read, as this is considered disgraceful for females; but the offer of a present, as soon as they should be able to read in the New Testament, induced them to make some exertions to learn.

In the first three years, the number of boys in these schools had increased to about *fifty*, and there were six or eight girls. No girls, however, could yet be induced to attend the village schools.

The missionaries, when leaving Colombo for Jaffna, engaged two young men to accompany them as interpreters. One of them, named Gabriel Tissera, a Roman Catholic, went to Batticotta, and the other, Franciscus Malleappah, a Protestant, and son of a native preacher employed by government, went to Tillipally. At the latter place, was also Nicholas Paramander, and at the former, Phillip Matthew, both from the school of Christian David, in Jaffnapatam, where they had been educated as Protestants. These four young men became hopefully pious, in the early years of the mission. Some lads of the boarding school were also serious, of whom three or four subsequently joined the church. There were two day scholars, Supyen, and Sandera Sagaren, who excited pleasing hopes, but were deterred by persecution, from continuing in a Christian course. The case of the former was very interesting, and may be mentioned to illustrate one of the trials of missionaries. He was an intelligent Tamul lad of about nineteen; his father was wealthy, and connected with one of the temples near Jaffnapatam. Part of a Tamul Bible was lent to him by another young man, which excited his

desire to become acquainted with Christianity. He asked permission of his father to go to the school at Tillipally, which was granted; and he there soon professed his belief in the Bible. This came to the knowledge of his father, who was much alarmed; and when he next returned home, caused him to be confined, and kept for a time without food. He then ordered him to perform certain heathen ceremonies. Supyen refused, and when shut up in a dark room, made his escape, and fled to Tillipally, where he told Mr. Poor what had befallen him. He took a Testament, and pointing to the 10th of Matthew, from the 34th to the 39th verses, said with tears, "*that very good.*" His father hearing where he was, sent for him, and as he did not return immediately, went after him himself. On arriving at Tillipally, he inquired for his son, in a very kind manner, and said as he had left home without taking leave of his mother, who was much grieved in consequence, he wished him to return for a day or two; after which he might pursue his studies in the school. His hypocrisy was evident, but the young man was obliged to accompany him. They were no sooner out of sight, than his father stripped him of his good cloth, put on one so poor as to be disgraceful to him, placed a burden on his head, as though he was a slave, and beat him frequently with a slipper* until he reached home. Every art was then practised to make him renounce Christianity. His relations said the missionaries had given him some medicine to make him a Christian, and asked what it was? He replied, "the Gospel of Jesus Christ." A great variety of drugs were put into his food to turn him back to idolatry, and an idol feast being made by some of his young friends, he was ordered by his parents to make the customary offering to the idol. When the time came, he entered the little room, where the idol was enthroned,

* To be beaten with a *slipper*, is very disgraceful among the Hindoos.

pulled off its ornaments and kneeled down to pray to the true God. One of his companions looking through the curtain saw what was done, and told his father, who punished him severely, and sent him for a time to Kandy, in the interior.

Afterwards his father changed his conduct, and lavished caresses upon him. He showed him his various possessions, and told him he should have all, if he would give up the idea of being a Christian, and if not he should be an outcast forever. Supyen chose banishment from his father's house, saying, "I do not need house or land if I have an interest in heaven." He attempted to go to Tillipally, but was followed and taken back by force. They then tried to bring him under engagements to marry a heathen girl, but he would not consent. He even tore the contract when offered him. In short, they put his feet in the stocks, beat him, caused him to be conveyed to the neighboring continent, and at length wearied him out, so that he signed a recantation of Christianity. His father is since dead, and he for some years has seemed settled down in heathenism.

While these events were occurring, two of the missionaries Messrs. Richards and Warren were laid aside by illness. Mr. Warren had been affected with a bleeding at the lungs before leaving America, and in August 1817, he had a return of hemorrage which obliged him to leave Jaffna and go to Colombo, to avoid the rainy season. This commences about the middle of October and lasts three months. The cold and damp rains at this time though usually far from unfavorable to the health of foreigners, as the thermometer does not fall below seventy degrees, and there is much pleasant and delightful weather between the rains, are yet unfriendly to those inclined to pulmonary complaints. At Colombo Mr. Warren was a little better, but so low that it was judged necessary for him to take a sea voyage. Previous to this, for some

months Mr. Richards had been troubled with an inflammation of his eyes. He had in consequence dieted himself until his system was so much reduced that its tone could not be restored. He now suffered much from debility, and pulmonary complaints soon began to make their appearance. In December he also went to Colombo. As the change of climate and the air of the colder months appeared to affect them both favorably, it was thought best in accordance with the advice of their physicians, for them to take a sea voyage. Consequently a passage was engaged on a government vessel to the Cape of Good Hope. They embarked in April, and generally had favorable weather which improved their health, until after they had come in sight of land. They were then driven out to sea, and encountered gales and opposing winds for a fortnight. They both took colds and landed at Cape Town in July, very feeble. Mr. Warren survived but a few weeks.

Mr. Richards after remaining at the Cape until November 25th, without much benefit to his health, though experiencing every kindness from the Rev. Mr. Thom, Thomas Melville, Esq., and other friends, being anxious to return to Jaffna, to die in the bosom of his family and among his brethren, embarked for Madras. He reached home by way of Colombo, very feeble and able to speak only in a whisper. He expected to survive but a few weeks. It pleased God, however, to spare him for more than three years; and to grant him such a measure of strength, that he was of much service to the mission.

Mr. Warren finished his course with joy. He was a native of Marlborough, Mass. and a graduate of Middlebury College, Vermont; in which place, after leaving College, he commenced the study of law, in the office of Samuel Miller, Esq., a pious attorney. While in the office of Mr. Miller his mind was directed to the Christian ministry. After careful examination as to his duty,

he renounced the profession for which he was preparing, and entered the Theological Seminary at Andover. Here his attention was called up to the subject of foreign missions. He first contemplated going among the Western Indians, and with Mr. Meigs, was ordained for this purpose, June 25, 1815, but within three days from that time, he was taken with a bleeding at the lungs, which made it doubtful whether he could be employed any where in missionary labors. As he afterwards appeared to be convalescent, it was thought prudent by respectable physicians to send him to the East, on which account Mr. Meigs' destination was also changed, and they accompanied to Ceylon the brethren ordained at the same time with them, who were then designed for that mission.

He arrived on the island in comfortable health, and proceeded to Jaffna sooner than either of his companions, to make preparations for the accommodation of their families. He had attended to the study of medicine in America, which gave him many facilities for usefulness among the natives. He erected for them a small hospital at Tillipally, and by his knowledge of business and of the world, aided the mission essentially in those respects, in which missionaries as well as ministers are very often deficient.

He entered also on the study of the native language, and the common labors of the mission, with much zeal; but in about one year was obliged, as has been mentioned, to leave, first for Colombo and then for the Cape of Good Hope.

For a few days after landing at the Cape, there were hopes that the change would prove favorable, but Mr. Richards wrote in his journal,

" *August* 3d.—It is now one month since we landed, and brother W. has on the whole been growing worse. His breathing is extremely painful and difficult, but he is perfectly quiet and submissive, as far as I can

judge, and seems like one preparing rapidly for the heavenly state. Speaking to him this evening, of the near approach of death, he said 'no matter how soon,' and repeated, 'no matter how soon. No ecstasies—a calm humble dependence—'tis all I want.'

"5th.—This morning he was more comfortable. He says, 'I do feel a calmness in calling on my Jesus—no ecstasy; but I feel that I have committed myself into his hands.' It is a great grief to him that he can have no more heavenly contemplations, his body is so weak.

"6th.—Brother W. continues to grow weaker. He is able to speak but a few sentences in course of the day, but I trust that while his outward man decays, his inward man is renewed day by day.

"8th.—Brother W. continues very weak, and is afflicted with frequent hot flushes, and his difficulty of breathing, especially when the fever is on, is extremely great. His mind is in a very comfortable frame. I asked him to day if he was ready to have his earthly tabernacle destroyed. He replied in broken accents, 'yes, I think I am. Yes, I sometimes long to depart.'

"10th.—I asked him to-day if he felt as comfortable in his mind, as he did two or three days ago. He said when he could contemplate it was very pleasing. I asked him what it was that he contemplated. He said, it was Jesus, and the way of salvation. He continued, I have a remarkable calmness. I feel that Jesus will not leave me. I cannot doubt, I try to doubt, but cannot."

The closing scene was on August 11th, at seven in the morning. Mr. R. and he were in the same room, and he had a friend to watch with him. He had passed the night comfortably. About five o'clock, he requested the friend who was with him to bring his staff, so that he might wake him if necessary, and then lie down and take some repose. At *six* this friend proposed to leave, and though Mr. W. was at first unwilling to have him go,

when he found how late it was, he thanked him for his kindness through the night, and bade him good morning. Soon after, as Mr. R. lay awake, he heard him say, repeating the words many times and making long pauses, "Is this death?—yes, this is death. Come Lord Jesus, come quickly. This day I shall go." He then called Mr. R. who asked what he wanted? His answer was, "death;" and then, repeating what he had said before, he called again, and gave the same reason—soon after, he said, "brother Richards will not come, I would tell him, I would tell him—give my love to them—tell them to be faithful unto death; farewell! farewell! Come Lord Jesus. Oh, thou kind angel conduct me, conduct me.—Come Lord Jesus, come quickly." He then stopped, and said no more.

Mr. R. thought him a little delirious, and when he ceased speaking, supposed that he had fallen asleep, but soon perceiving that his breathing was not natural, he rose and went to him. To his surprise and grief, he found that his beloved brother and companion in tribulation could not speak, and was just expiring. He breathed a few times more, when, there can be no doubt the "kind angel" conveyed his soul to the heavenly mansions.

His course was short but bright. He was a man of very pleasing address, a most amiable and affectionate associate and brother,—a zealous missionary and devout Christian. In a land of strangers he had friends raised up for him to supply his wants; and with a beloved though weakened brother to watch round his dying pillow, "he rested in his bed walking in his uprightness." He was the *first* from a college, which, like a sister institution in its neighborhood, though small among the literary establishments of our country, has sent forth its full proportion of laborers to the missionary field. Among others, are the gratefully cherished names of Andrus, Parsons, Fisk, Frost and Mosely, who have finished their course,

as well as of several who still remain by the standard which they have attempted to erect in different heathen lands.

His body was interred by the side of a converted Mohammedan, who died a few days before, in the triumphs of faith, at the age of 77, having been baptized about three years previously, and who was supposed to be the first in Africa, that had renounced the errors of the Koran for the truth of the Gospel.

CHAPTER VII.

NOTICE OF TILLIPALLY AND BATTICOTTA—REMOVAL TO OODOOVILLE—BOARDING SCHOOL COMMENCED—APATHY AND SUPERSTITION OF THE NATIVES—DEATH OF MRS. POOR.

"TILLIPALLY, *February* 19, 1820.

"I am almost too happy, my dear parents, in being on missionary ground. At all the other stations which we have visited, I have been disappointed; but here, my anticipations have been more than realized. Yesterday, after a pleasant day at Batticotta, we all came to this place. Could the dear friends of missions, in America, witness what I have this day, they would not think their benevolence injudiciously exerted. Early this morning, I went into the church to attend prayers with the children of the family and others. After prayers, the boys were arranged in the yard for us to see them all at once, and hear their names. Among others, were Porter, Dwight, Worcester, Woods, Stewart, and Putnam. I then went with Mrs. Poor to the store-room, where she gave out supplies of food for forty-three children, and her own family, for the day. As it was Saturday, when all bathe, the children

each received a lime, to squeeze and rub over their heads, before bathing. A cook is devoted to the boys to provide *rice and curry* twice in the day, and *congee*, rice gruel, once. There are eight girls, the two oldest 'take weeks' in preparing their food. This evening, we went to see them at their meals. A long mat is spread out, on which they all sit cross-legged, with a large plate, or plantain leaf, full of *rice and curry* before them. Before they begin to eat, all fall on their knees, and one of them asks a blessing. Every night they pray together, before they go to bed, and have a prayer meeting one evening every week. There were some interesting circumstances attending the admission of a little boy, about four years old. He appeared one morning in the dining room, and Mrs. Poor inquired what he wanted? He replied, to get some ashes from the temple to rub on his forehead. He had wandered from home and thought the church a temple, where he might get ashes, to paint his forehead, according to their custom. He was received into the family, and it was afterwards found that he had no parents, or near relatives living. A number of these boys give evidence of some concern for their souls, and one of them named Niles, they are almost ready to believe, is a decided Christian. At this station one young man has been admitted to the church, and two at Batticotta. Another was a candidate, but his friends came and forced him away.

"20th.—Mr. and Mrs. Mooyart came last night to spend the Sabbath with us. Mr. W. preached to about three hundred hearers, most of them children. Dr. S. took an interpreter and went out to spend the day in talking to the people, wherever he could find them. This afternoon, Mr. Poor and Mr. W. went to a small '*rest house*' to address a mixed congregation. The sisters, in the mean time, met to pray for the presence of the Holy Spirit with them. It was pleasant, once more to have this privilege. After tea, the children and servants all assembled

in the dining room, to repeat the lessons of the day, and attend prayers. I must say, that for propriety of behavior, quickness of apprehension, and readiness to repeat their lessons, they are not at all behind children in America. Several of the oldest boys sometimes accompany the brethren, as interpreters, when they talk to the people.

"22d.—Mr. W. and I came back last evening to Batticotta. The brethren have to-day, had a meeting for consultation, and it is determined that we remain here, and Mr. and Mrs. S. at Tillipally, until the station at Oodooville can be prepared for us to live there together. I have told you more about Tillipally than Batticotta, because I had been here but one day, and that a confused one. I could say as much probably, of this station as that, but I would not, if I could, make comparisons.

"28th.—I continue to feel myself at home, and have I trust, some gratitude to God for bringing me to this place. The language of these heathen now claims my attention. It is difficult of acquisition. The missionaries who have been here so long, are not masters of it; though they are able to preach in Tamul. It seems almost a mountain to me, but you know I have loved study, and I do not at all shrink from it. I only feel as though I could not wait so long before I begin to talk to this perishing people. Yesterday was very pleasant. We had preaching in the house, the church here not being repaired. Mr. W. preached in the forenoon; in the afternoon he went out among the people; and Mr. Meigs had the children together, to inquire what they remembered of the sermon, and to talk with them. This is the course every Sabbath. I was much gratified by their appearance. They repeated more of the sermon than I ever heard a class of children repeat at home. There are twenty-seven boys and two girls in this family.

"*March* 7th.—Returned last night from Tillipally, where I went on Saturday. The Sabbath was communion season, and all our band came together, except Mrs. Meigs. We who have lately joined the mission, were regularly received as members of the church, and came with the other brethren and sisters to the table of our Lord, under the most interesting circumstances. Many of the poor heathen remained after the public services were concluded, to see what was to be done. One native convert sat with us, the others were absent.

"*April* 15th.—Last Monday I accompanied Mr. W. to Oodooville, to see the ruins of the old house and church which are to be repaired for us. The house was once the residence of a Franciscan friar. The walls only, are standing, and they are much injured by time and the intruding banian. The country around is nearly all cultivated, and presents a pleasant prospect of rice-fields and palmyra groves, in the midst of which are villages swarming with population. The house is small, but we expect to occupy it with Mr. and Mrs. S. until the funds of the mission will admit of enlarging it, or building at another station. You may think it time for me to introduce you to our present habitation, that you may fancy yourselves visiting us occasionally. It is a long single story house, with a virandah in front. There are out-houses in the rear, and a garden. The house has four front rooms and four narrow ones back. The one that we occupy is in front at the south end, and is sixteen feet square. There are placed most of our possessions, and we still find abundant room to turn ourselves round.

The floors are made of mortar. The walls are stone, plastered and whitewashed. The roof is after the fashion of barns in America, and covered with palmyra leaves. The rough dark colored timbers and leaves are seen from below. These roofs afford a harbor for insects and squirrels, and sometimes serpents, which occasionally fall from

them. I think much less of my exposure to them than I did at first. There is but little danger, and they can do no injury not permitted by our Heavenly Father.

" *May* 14th.—I have been ill, but am now convalescing. When you hear so much of my ill health, you may imagine me disappointed in my plans of usefulness, and looking back to my father's house with regret. I am disappointed, and it is peculiarly trying to be an invalid where so much is to be done; but I think that no disappointment will induce me to regret a step taken so deliberately, and with so much evidence that it was the will of God. I have not once felt it necessary to put the inquiry, 'am I in the path of duty?' It has been uniformly plain, since my first decision, and should I be unable to do any thing here, I can still rejoice, that to me was given the privilege to come to the heathen. Malleappah, our interpreter, and Amy, the colored woman who came with Dr. S. from America, have joined the church. There are some things encouraging among the people; but a missionary would soon faint in this desert spot, if he had not the sure word of God to support him. It is vain to attempt to describe the stupidity and ignorance of these heathens, and to show how they are 'wedded to their idols.'

" *June* 27th.—Since writing last in my journal, I have spent a fortnight at Nellore, near Jaffnapatam, in the family of the Rev. Mr. Knight, in the hope that a little change of air, and riding morning and evening, would be favorable to my health. The effect was equal to our expectations. After my return, by the kind solicitation of Mr. and Mrs. Squance, Wesleyan misssionaries at Point Pedro, about twenty miles distant, we were induced to make them a visit, and try the sea air. A fortnight was spent with them very pleasantly, Mr. W. pursuing the study of the language with Mr. S. who is a laborious missionary. We returned from Point Pedro on Friday—spent the night at Nellore, and stopped at Oodooville the next morning.

Here finding Mr. and Mrs. S. had taken up their abode, and were so far settled that they could accommodate us, we concluded to stay over the Sabbath. The pleasure of being at our *own* station so animated me, that I almost forgot my bodily infirmities, and thought I could cheerfully submit to almost any inconvenience to remain here. After dinner Mrs. S. and I made some windows, by weaving palmyra leaves, basket-fashion, across small cords, which Mr. S. and Mr. W. had extended from side to side of window frames constructed by themselves. For a few days the work at the station has been interrupted for want of funds to carry it on, and as the treasury is now nearly exhausted, we concluded to occupy the house without floors, doors, or windows, except of our own making. As there are no cellars in this country, a rough floor of earth is easily prepared. We shall be quite as comfortable as we expected to be when we left our native shores. Our congregation to-day consisted of about two hundred men and boys, and five women. We are much gratified to have any women attend public preaching, it is so contrary to custom. I may now hope to be at *work*. Already do I realize that this may effect much towards restoring my health. Employment, you well know, is my life, and idleness here, I can assure you, would be a sore trial.

"Our dear brother and sister at this place are very happy; Mr. S. says, 'I never was so happy before, and expect never to be again.' Dr. Scudder is repairing the old buildings at Panditeripo, about five and a half miles from Oodooville, which he designs to occupy very soon. So many of us are here, that we think it a duty to extend ourselves as much as possible. I hope that the Christian public will enable some of us to go to the neighboring continent, which presents a most interesting and extensive field for missionary operations.

"*July* 8th.—A good congregation assembled to-day. Mr. W. preached at *home*. Your hearts would have melt-

ed to see these heathen hearing an account of the mission of our Lord to this world, with every mark of heathenish indifference exhibited in their faces; some trifling, others asleep, and only a small proportion giving any attention to truths on which their eternal all depends. Oh, it is trying beyond description. Instead of being received by this people with open arms, as a messenger from God to lead them to his kingdom, the Christian missionary is at once regarded with jealousy or scorn. The trials of a missionary in India are not so much bodily sufferings; they are grief at beholding this wretched idolatry so entwined around the heart, and leading such multitudes captive to Satan;—they are disappointment, when, at the close of a day like this, he is obliged to inquire, 'who hath believed our report?' Many have said, 'give us every day enough to eat and we will hear you preach.' They know no wants beyond those of the present moment. Eternity is to them an empty name. They who are so wicked that they cannot appease their gods by offerings at the temples, or doing charity, or performing some ceremony or penance, have no worse prospect than to inhabit the body of some inferior animal after death. Hardness of heart, stupidity, indifference, and attachment to a religion which forbids the indulgence of no passion, however base, are indeed formidable barriers to the success of a missionary.

"*August* 14th.—My dear parents, how shall I tell you of the joy and grief which your letters, and those of other near friends, have occasioned. Mr. Garrett arrived last Thursday. We should have been very happy only in seeing *him*; but, he was nearly forgotten, in the greater happiness of hearing from so many who are dear to us. To see the handwriting of my dear parents, after this long separation, filled me with too much emotion. I opened one letter after another, but could not read them. If I attempted it, I was obliged to lay them entirely aside and take one from a more common friend, which would affect

me less. I could scarcely believe, what I found to be the fact, that almost every other letter was read before I got through with one page from my dear family.

"27th.—Yesterday morning thirteen women came to our house, with burdens on their heads. While they rested themselves in the virandah, Mrs. S. and I went to speak to them of Christ. Their reception of us was not very encouraging, and they soon told us that they did not wish to know any thing about the Saviour. We tried to engage their attention, until we found every attempt fruitless. They called to one another to go, and with a levity which deeply grieved us, went their way. This is a fair specimen of the manner in which we are received by most of our sex. When they sometimes appear attentive, we may unexpectedly find every opportunity embraced to turn aside their heads, and laugh.

"In the evening we went out into the neighborhood. The first two women, whom we saw, were respectable and of high caste. They were very civil, and engaged to come to our house this afternoon, to hear something very interesting that we had to tell them. A man who stood by said, 'no, they must not go; they have many relations and cannot go without them.' The next house that we visited was in a cluster of huts, where quite a congregation of women assembled on hearing our voices. Several promised to attend meeting. Ten of them, with two others, came this afternoon, when no men were present. They were very attentive, while we told them what induced us to leave our friends and come to live among them, and tried to convince them that the soul will not inhabit the body of some animal after death, but live forever with God, or with wicked men and devils. One of them asked, 'shall *we* go to heaven or to hell?' You may judge how deeply interested they felt in this question, when I tell you that we had scarcely begun to reply, before they became restless and went away. This is more than we com-

monly have to encourage us. Few will listen attentively for the shortest time. They know nothing, and fear nothing. Their mental degradation is indescribable, and they are contented with it. What then can we do? I do feel that the ignorance, the hardness, the careless ease of these stupid, deaf heathen, continually presented to view, constitutes our greatest missionary trial.

"*September* 22d.—The last week I may well call the pleasantest of my missionary life on heathen ground. On Monday morning one of our day scholars came with twelve boys to live with us. Soon after a respectable man brought two of his sons, and gave them to Mr. W. and myself with much ceremony. He placed a hand of each in ours, and said 'they are no longer my children, but yours. You are their father and mother.' We received *nine* of the boys. The care of them devolves on me; and I cannot tell you with how much pleasure I direct their studies, and attempt to give them religious instruction, besides supplying their daily wants. I could not but say to Mr. W. while we looked at them to-night, seated on the floor, each with a plate of *rice and curry* before him, from which he was ready to help himself with his right hand instead of a spoon or knife, as soon as a blessing should be asked, could our dear friends at home see these children, some of the best feelings of their hearts would be gratified. You will not wonder that they already seem peculiarly near to me. I desire to feel more my responsibility.

"*October* 8th.—Another Sabbath, with its privileges, even in this heathen land, calls for thankfulness. I have not told you of our employments on this sacred day. Before breakfast we meet for social prayer, with our beloved brother and sister, in concert with some friends who remember us on this day, at sunrise. After breakfast, one of the brethren goes out and invites the people to attend preaching; the other makes preparation for the service,

and hears the scholars of the several schools repeat their catechisms and portions of scripture. The beggars come to the door, and Mrs. S. or I talk to them, and give them something to supply their more pressing wants. The morning service is over about noon. At one o'clock is our daily union of prayer, in concert with all the missionaries in this district. At two the boys of our family, and our domestics, are called in to give some account of the sermon, to repeat their lessons, and to be instructed in religion. We take dinner at three, after which the brethren go out about two miles, different ways, to preach again. Mrs. S. and I always design to be at liberty to see the women who may come at this time. Generally more or less are here. After they leave, and before our husbands return, when the sun is about setting, we spend a season in prayer together, for the blessing of God on the labors of the day, and especially on one of our boys, whom we have selected as a particular subject of prayer. After family prayers at evening, if not before, we feel that it has been a day of labor; and yet we seem to have done very little. Much less can be done in this warm climate, without impairing health, than in America.

"The women who came this afternoon were more ignorant than any I have seen. Their replies to some of our questions might surprise you. 'What kind of a being is God?' 'We don't know.' 'Did you never hear any thing about Him?' 'No.' 'Who made you?' 'We don't know.' 'How came this earth, and all things that you see, around you?' 'We don't know.' 'Do you go to the temples?' 'Yes.' 'For what?' 'To worship.' 'To worship what?' 'We don't know.' 'Did you ever see what you worship; what is its shape?' 'We don't know, we never saw it.' 'In what manner do you worship?' 'We hold up our hands.' 'Do you ever pray at the temple?' 'Sometimes when we want something.' 'Do you know that you will live again after your bodies

are dead?' 'We don't know.' 'Did you ever hear of heaven and hell?' 'No.' 'What is sin?' 'We don't know.'

"*November* 5th.—The ordinance of the Lord's supper was administered here to-day for the first time, and we were permitted to enjoy the privileges of a church at our own station. Mr. Poor was with us. I must tell you my dear friends, that I seldom derived so much strength and animation from this ordinance at home, as I have done here. The Lord Jesus seems to make up for the loss of friends and privileges, by his own more sensible presence.

"A small collection of women this morning, gave me more pleasure than any I have before seen, because they listened with attention to what I said, and manifested no impatience to be going. One of them was quite talkative. It is common for one to speak in behalf of all. She seemed to have some notions, though very incorrect, about heaven. She said, 'it is a place of happiness, and the great God is there.' I inquired if people have sickness in heaven, if they are ever hungry, and if they will be obliged to work for their living, and carry burdens. She replied, 'they are sometimes hungry, they must work, they have pain and sickness, and I expect,' said she, 'to carry my load there,' pointing to one she had just taken from her head. 'How long do people who go to heaven remain?' 'Some longer, and others for a shorter time.' 'Do they come back to the earth?' 'Yes.' 'How do they come, and in what form?' 'They are born just as they were at first.' 'After the second birth what becomes of them?' 'They live awhile and then go again to heaven or to hell, according to their works.' 'And where do you all expect to go after death?' 'If our works are good, we shall go to heaven, if bad, to hell.' 'Well, are your works good?' 'Yes.' 'Have you done nothing wrong?' 'No, we have done nothing wrong.' I at-

tempted in vain to show them the wickedness of the heart, and the insufficiency of all their sacrifices, bathing in the holy waters, and rubbing ashes on their bodies, to cleanse them from sin. How painful it is to see these poor creatures on the borders of an awful eternity, disregarding our most solemn admonitions."

As implied above, the Hindoos all believe in the metempsychosis or transmigration of souls. They suppose that evil has come into the world in consequence of the union of spirit with matter, and is to be done away by suffering, or acts of charity, or religious observances. The soul as it passes from one body to another is preparing for a reunion with the divine spirit of which it is a part, as a drop of water with the ocean. It is the same in man and in the lower animals. After having obtained a human birth it may be doomed to be born a brute, or to exist as a tree or plant. According to the character formed in any birth will be the condition of that next succeeding. Good and evil, both natural and moral are *entailed* from one birth to another; and the *fate* of each one is written in his *head* when he is born. This is indicated by the sutures of the skull, which are considered to be writing. This fate is unalterable, and excludes the idea of blame or praise. It is a sufficient excuse for any course of evil conduct to say, "it is *fate* in my head, my forehead is bad."

They speak of heaven and hell, but in a different sense from Christians. Each corporeal god has his own heaven where he receives his worshippers, and grants them various sensual indulgences for a longer or shorter period, according to their merit, after which they become subject again to the vicissitudes of mortal birth. Even the gods must descend to this, if they would be released from matter and obtain *Mookshum* or *absorption* in the divine essence. If any die without sufficient merit to obtain *Mookshum* or go to either of the heavens, or have

another birth in this world, they must be sent to the *Yuma-loka* or world of Yuma, the god of death, and tormented as in purgatory, until their sins are so far expiated as to allow of their being launched again on the sea of transmigration. They are allowed at first, perhaps, only an inferior birth, but gradually may rise to inhabit a human form, and eventually, like others obtain absorption. This fatalism and belief that all will end well, almost destroys their sense of accountability and fear of the consequences of sin; and their apathy is increased by the ease with which sin is done away. The putting of a light in a temple, bathing in any of the holy waters, marking the forehead, breast and arms with holy ashes, repeating the name of some god, though unintentionally, doing charity, or performing any of the various kinds of penance, to say nothing of many other methods, will effectually atone for sin, and secure happiness after death.* Of course, to

* Among the many examples of the efficacy of these observances, as related in their books and generally believed, are such as the following, which are given only in an abridged form. A rat was one night in a temple, where the lamp before the idol had burned down so as to be dim. Being hungry the rat went to the lamp for oil, and in attempting to get it, pulled up the wick so as to make it burn brightly. The god was so much pleased by the light being made before him, as to cause the rat to be born a king, to whom he gave the dominion of the three worlds—the sky, the earth, and the lower regions—for a thousand years.

A very wicked man, who had murdered his father and older brother, to obtain their wives, and had become crazy in consequence, was standing by the Cavary, one of the holy rivers, when a woman washing a cloth, sprinkled a little of the water upon him. Immediately his senses were restored; when plunging into the river, he bathed in its waters and went to heaven. A man who was driving a hog by the side of the same river, was pushed by the animal into the water. Both fell in and went to heaven.

The body of a very vile man, who had died in the midst of his sins, was lying in an out-house, in which was a dog asleep on a heap of ashes. The servants of Yuma the god of death, came to take his soul (which remains with the body three days after death, unless previously burnt,) to the *Yuma-loka;* but as they approached the place, the dog waked, and running out stepped on the forehead and breast of the man so as to leave marks of the ashes. The servants of Yuma seeing the marks, said, "he is a holy man, he has the mark of Siva," and left him. The servants of Siva immediately came and took his soul to heaven.

We add one more, and leave the reader to judge of the effect which

alarm their fears, or awaken their consciences in any degree, is all but impossible. With them, emphatically, it is the work of the Spirit. The following letters will corroborate these views.

"Oodooville, (Jaffna,) *February* 28, 1821.

"My Dear Maria,

"Before this reaches America you will probably have heard that we are happily settled at Oodooville. We commenced our labors here in July, with Mr. and Mrs. Spaulding, under pleasant circumstances. At first we had many visiters, and flattered ourselves that we could easily exert a good influence. But we had not learned the duplicity of this idolatrous people. As soon as they found that they could obtain neither riches nor greatness by listening to us, they ceased coming. We must now go to their houses to find them. After many perplexing circumstances, we have a school of nine promising boys, to some of whom we have given names which are familiar to you. These are my more particular charge. I provide food and clothing for them and instruct them in English. They have a Tamul teacher. Their religious instruction is principally at morning and evening prayers, and on the Sabbath. Their food is rice and curry. It is pleasant to see them seated in a circle or hollow square to partake of it, and after they have asked the blessing of God, enjoying the bounty of those who are at a great distance; especially when we remember from what idolatry and vice they are rescued.

"The people are more degraded, more ignorant, more stupid, and yet more attached to their idols, than you can

a belief in such methods of expiation must have on the whole population of a country. A wicked boy was in the habit of abusing his mother, and calling her "*vaysee*," which is bad woman. She said, do not say *vaysee* only, but *vaysee-vah*, which means "come here you bad woman." He then continued to say "*vaysee-vah*," "*vaysee-vah*," and in saying it, pronounced the name of Siva, that being in the vocative case *See-vah*. The god hearing his name called, appeared and took the boy to *Kylasu*, or the heaven of Siva.

imagine. It is like talking to the wind, to tell them of the true God, or the Saviour of sinners. Their religion is suited to their corrupt inclinations, and they desire no other. Oh, could our friends at home, who know something of the worth of the soul, and yet think it unnecessary to send the Gospel to the heathen, see this people living as though they had no souls; could they every night hear their yells and horrid music at some temple, while they are prostrating themselves before a huge car on which is borne a little idol of gold or brass, or perhaps three idols, a god with a wife on each side, or see hundreds at a time, rolling for hours in the dust after the car, with hands and feet extended, until life is nearly extinct; could they see these, with many other ceremonies, at the idol festivals, their eyes would certainly affect their hearts.

"The heathen around us are poor, but most of them get something to eat, and they seek little else, unless it be to sleep. If we talk to them of an hereafter, they say, 'we know nothing about it. That is not for us to think of. Our fathers worshipped idols, and so we worship them. If we ask, 'would you hang yourselves if your fathers had done so?' 'Yes.' 'If they had burnt their houses, would you burn yours?' 'Yes.' 'And because they have gone to a place of misery, you wish to go there?' 'Yes.' Heaven and hell are to most of them unmeaning sounds.

"A friend said to me before I left home, we shall wish to know how you look, how you eat, &c. We look, I believe, much as when we left home. We do not yet eat like the natives, but sit at a small table just large enough for two persons, and use such furniture as we should at home; at least so far as we have it. I know not how much we may alter our habits in these things. In almost all respects you may expect us to deteriorate, for we are in a destructive atmosphere. I sometimes think that I should feel very awkward, even now, to be in the society to

which I was once accustomed. I assure you it is no small disadvantage to our mental progress, to have the stimulus of refined social intercourse taken away, and to be shut up mostly to a strange language, so barren of science and literature, as is the Tamul.

"You wish to know if the heathen are what I expected to find them, and if my work is pleasant. They are more wedded to their idols, more unwilling to hear of changing their religion, and more ignorant and stupid than I supposed. Their vices are what you would expect from people destitute of all restraint, except that of fear. Almost every one will lie, cheat and steal, every opportunity. An honest domestic is not to be expected. We have no dependence upon them, and this adds greatly to the care of housekeeping. I have not as yet the pleasure of seeing the heathen come to inquire what they shall do to be saved? but it is pleasant to labor among them.

"I have been much hindered by ill health, but have never looked back with regret to my native land. The heathen will be gathered by feeble instruments, and though we only sow the seed, the work is as glorious and desirable as I ever imagined it to be. We have privations in many respects, but enjoy all *needed* mercies. In society, our loss is great. Still we have here a few Christian friends. With the missionaries of the Wesleyan and Church Missionary Societies, we have pleasant and profitable intercourse. Much harmony uniformly prevails in our whole missionary circle. Our monthly prayer meetings are very animating. We then spend the day together at our stations alternately."

"*Miss Maria Leffingwell.*"

"OODOOVILLE, *February* 17, 1821.

"MY DEAR BROTHER D——,

"I received your letter by Mr. Garrett, and read it with feelings which I cannot describe. How often have we wished that Providence might lead you to preach the

Gospel, and sometimes, almost said it must be so. There was never less reason to expect it, than when we left home; but circumstances appear to have made your duty plain. If you carefully, and with much prayer examined the subject, I am confident that you will always rejoice in your determination. Whatever may be the difficulties and sufferings connected with your work, the consciousness of doing the will of God, cannot but support and comfort you.

"I suppose you will expect to hear that we are doing something for the heathen. I hope we are; but so little impression is made by preaching, and conversation, that we are sometimes ready to say we labor in vain. All our encouragement is from the word of God. We have to contend not only with the carnal heart, but with a strong attachment to an alluring system of idolatry, and with an almost perfect and universal indifference to the future, joined in most instances, to ignorance and stupidity. We sometimes labor in vain for hours, to impress upon the mind of a native the most simple truth. He cannot comprehend it. We must 'walk by faith.' Christians at home must help us to do so.

"One year is gone since we landed in Jaffna. I look back upon the scenes through which I have passed, as I used to those at home. Some sickness, some anxieties, and some enjoyment, with some *attempts* to serve God, have made up the variety. On the whole, I believe I never was more happy, and perhaps not so much so. We are united with the brother and sister at the station, in the best bonds; and have much fellowship with them in spiritual things."

"OODOOVILLE, *February* 28, 1821.

"DEAR BROTHER,

"I received yours by Mr. G., and return you many thanks. Always remember, my dear brother, that I depend on your writing with much freedom. When at

home, I used to anticipate the privilege of doing you some good, when you became older, and were more exposed to the follies of youth. I have the same desire to benefit you that I then had. In order to do this I must know something of your sentiments and feelings.

"You enjoy your employment in the Sabbath School. I am thankful for this; and believe you will find occasion for gratitude that you were permitted to engage in it. I should like to introduce some of your scholars to the boys under my care. I think they would be interested in seeing nine little boys, who a few months ago, knew not how to obtain any true happiness either in this world, or in the next, now learning many things useful, and especially the way of salvation. Some of these dear boys were so poor, that they used at times, to eat dirt and pounded brick,* before they came to live with us, and seldom tasted any thing so good as rice. Perhaps if you should tell your scholars this, and that the heathen children have no books, and no friends to teach them any thing better than very indecent songs, and that many are so poor as to starve to death, they might some of them save a penny now and then, or get one by doing a little work, or in some other way, and give it for heathen children.

* One little boy was taken into the school in a state of actual starvation. His body and limbs were much swollen, in consequence of having eaten dirt and pounded brick, and he was very feeble. With much care, for a few weeks, he seemed to be doing well; but then suddenly died, in consequence of his previous suffering. Another child, an orphan girl of about four or five years of age, was taken subsequently into school, who had been turned out of doors by an uncle. A little property had been left her by her parents, which this uncle wished to appropriate to himself, and therefore had driven her away from his house. She wandered from place to place, but could get little or nothing to eat, and was forced to content herself principally with roots and leaves. In a state of exhaustion, she fell down by the gate, near the mission house at Manepy, where she was found by one of the domestics. She was nursed for a long time, before there was much prospect of her recovery, but at length she regained her health, and was in the school two or three years. At the end of that time, her uncle took her away by force. She was conveyed to Trincomalie, and what afterwards become of her is not known. It is to be understood that orphan asylums, hospitals for the sick, asylums for the deaf and dumb, retreats for the insane, and similar benevolent institutions are unknown among the Hindoos.

"I am anxious to know what you are doing with yourself, and if you are still under the watchful care of our dear Parents. I need not tell you how much every young man needs such counsellors and friends. If he has them, he ought to be very grateful. They, however, cannot keep you from doing many things which will hereafter cause you much grief; or even prevent your committing great and flagrant sins. God only can do this; put your trust in Him. Make the Friend of sinners, your counsellor; and you will be guided, and preserved, amidst the thousand snares which daily surround you. You must give my love to your Sabbath scholars. My highest wish for you, and my daily prayer is, that you may be a humble devoted follower of the Lord Jesus.

"Your affectionate sister,

"HARRIET."

On the 7th May, 1821, the mission sustained a severe loss in the death of Mrs. Poor. She was a woman of good native talents and well educated. In America she had been employed in teaching different schools with success. As the companion of a missionary, she was active, devoted, self-denying, and prompt in the performance of her relative duties. She took the entire management of the temporal concerns of the station, including making provision for the boarding school, and overseeing the repairs of buildings, as well as the care of the family, so as to leave her husband at full liberty to pursue his appropriate labors.

Her end was joyful, even triumphant. The notices of her last days, written by her afflicted husband, have been too extensively circulated to need repetition here. It was a privilege to stand by her dying pillow, and hear her say, "Even my beloved husband and children cease to be ties to bind me to earth. Every cord is now broken. This is a victory for which I scarcely dared to hope."

It was instructive and impressive to hear her repeat,

as she held up her skeleton hands, and looked at them steadily,

> "Corruption, earth, and worms,
> Shall but refine this flesh."

And also when, at midnight, she was raised up in bed, near an open window, through which only darkness was visible, to hear her say, "there is outer darkness"—and as a dog howled, to add, as she recoiled from the thought, "without are dogs." And it was affecting when, near the closing scene, the little circle at her bed-side commenced singing,

> "Jesus with all thy saints above,"

to hear her trembling voice unexpectedly burst forth, and while her countenance reflected "glory begun," rise higher and clearer in its thrilling tones, until it subdued that of her weeping friends, and was heard alone in the song of praise.

She said, "I see Jesus all bright and glorious; all bright and glorious. His chariot wheels, how bright they are: how bright and glorious;" and almost her last words, while hardly conscious of any thing, were, "Glory be to God the Father—to God the Father—to God the Holy Ghost."

CHAPTER VIII.

RESTRICTIONS FROM GOVERNMENT—DR. SCUDDER ORDAINED—NATIVE CONVERTS—FEMALE IGNORANCE—MATERNAL ASSOCIATION—MR. AND MRS. SPAULDING REMOVED TO MANEPY—EFFORTS WITH FEMALES—ADMISSIONS TO THE CHURCH AT OODOOVILLE—NATIVE PREACHERS—DEATH OF MR. RICHARDS—BEGGARS—DOMESTIC OCCUPATIONS—DEVOTIONAL EXERCISES.

Mr. Garrett whose arrival has been noticed, was sent out by the Board as a *printer* for the mission. He was not allowed by the government to remain on the island. The missionaries forwarded their petition for him to be allowed to join the mission, and also their remonstrance against his being sent away; founded on the encouragement given by the preceding governor to the establishment of the mission, and leave to have a press, as well as on the moral necessities of the natives, which required the use of every possible means for their improvement. But the governor was so averse to any increase of the number of Americans on the island, that the order for his removal was enforced. Indeed, an injunction was subsequently obtained from his Majesty's Secretary for the Colonies, against any future additions to the mission. This was in force *eleven* years, until after the arrival of Sir Robert Wilmot Horton as governor; by whose kind representation to the home-government, the injunction was removed. During this whole period, contrary to the expectation of such as looked for the extinction of the mission, none of the brethren previously in health, were removed by death or permanently disabled by sickness.

The *five* stations of which the mission was for many years composed, were now occupied; though at Manepy only *bungalows* of mud walls covered with leaves, were then erected. The walls of the old house being entirely destroyed, a dwelling house was after some time prepared by taking off a part of the old church. None of the churches except that at Tillipally, which was only covered

with leaves and had a floor of earth, were as yet repaired; but at all the other stations large *bungalows* composed of a slight roof on two rows of taller and two of shorter posts, and a half wall of unburnt brick, were soon built for public worship. The dilapidated houses at Oodooville and Panditeripo, as well as at Tillipally and Batticotta were gradually made comfortable dwelling places. Boarding schools containing in all eighty-seven children, were in successful operation at the different stations except Manepy, where one was commenced in the beginning of 1822; and native free schools in most of the villages near each station. The whole number of these schools in 1821, was twenty-four, in which were one thousand one hundred and forty-nine children.

On the evening of May 15, 1821, Dr. Scudder, who had attended to the study of theology on his way to India as well as after his arrival, more particularly than before he left home, and had for about a year been licensed to preach, was ordained to the ministry by "the laying on of the hands of the presbytery." The ordination was held in the Wesleyan Mission chapel in Jaffnapatam. A good audience was present. Mr Chater, a Baptist, and Mr. Roberts, a Wesleyan missionary, assisted in the interesting services of the occasion.

On the 22d April, the Sabbath before Mrs. Poor was taken ill, *Nathaniel Niles* and *Jordan Lodge*, two lads of the boarding school at Tillipally, were baptized and received to the church. This was an interesting event, as they were the *first fruits* of the mission from among the *heathen*; those previously admitted having been educated either as Protestants or Roman Catholics. These were the first whom the missionaries *baptized*. There were then other candidates, who were received subsequently, as mentioned in the journal.

"*July* 29th, 1821.—Have been out with Mrs. S. this afternoon, and felt, more than usual, the superiority of the

Christian religion over that of the heathen. A man of respectability said, 'the god Scanda, to whom sacrifices were offered at a temple near us this morning, can see and hear, but cannot speak.' 'Of what is he made?' 'Pure gold.' 'Who made you and all this people?' 'Another God, the father of Scanda.' 'Why then do you worship him, is not the greater God angry?' 'No, for we worship them both.'

"*August* 8th.—Last Friday we had a most interesting day at Tillipally. George Koch, a young man of Dutch descent, who is studying medicine with Dr. Scudder, one of the boys belonging to the boarding school, and a hired man of Mr. Poor's, were received as members of the church. All our little band were together, except Mr. and Mrs. S., who were detained at home by a sick babe. The occasion was truly animating. After the admission of these persons, we sat down to the table of the Lord, with *seven* native converts. The Sabbath after was likewise a good day. The new members appear already to be preachers of righteousness, and even others join them in speaking to many whom they meet concerning their souls.

"9th.—Went out with Mrs. S. this evening, and found some women quite attentive. Others would not hear unless we would tell them how to get a living. We endeavored to persuade them that our message was far more important than if we could show them how to obtain food for their bodies. The ruins of a temple, burnt a few nights ago, were near. Finding a woman standing by, we said, 'where do you expect to go after death?' 'If I frequent the temples, and worship the gods, I shall go to glory.' 'Was not your god burnt up the other night?' 'Yes, but the people can make another.' We tried to show her the folly of worshipping gods made by men's hands, and the necessity of worshipping the one living and true God; but she insisted that she could not leave her religion.

"After our walk we enjoyed an hour in the virandah, with our husbands, while the moon shone pleasantly around us; speaking of the shortness of life, and especially of a missionary's life in this eastern world. In one, two, or three years, it may be said of us, they are dead. This is an important stimulus to activity, for our work is very great, and seems scarcely yet begun. Our weekly meeting was pleasant; our thoughts were carried to where Christ sitteth at the right hand of God. I felt that to contemplate the happiness of heaven, though only through a glass darkly, is a sweet consolation in this world of sorrow.

"14th.—To-day all the sisters met at Batticotta to enjoy a little season of Christian fellowship, and to make arrangements for forming a maternal society. We resolved to hold a quarterly meeting for our own benefit and that of our children. I have not promised myself so much from any thing of the kind, since I came to India. It has been a day long to be remembered. I trust it will be so even in eternity, with thanksgiving."

The interesting object here mentioned, the forming of a maternal association, was successfully prosecuted, and the association evidently made a blessing. Nearly all the older children connected with it have already become hopefully pious. It could be wished that such societies were every where established. They associate mothers in a most important object—that of unitedly bringing the lambs of the flock to the Good Shepherd, and seeking direction from Him, and mutual counsel from each other, in the care and guidance of them. The responsibility of mothers—the power they have of moulding the plastic minds of their little ones—the fact that the character of children is in a measure formed by the very expression of countenance, the tone of voice, and the whole moral atmosphere, which a mother throws around her, with a silent but pervading influence, while the young and smiling infant is still in her arms, has never

been sufficiently recognized; and maternal associations are needed to bring it to the mind and lay it on the heart of those to whom these treasures are committed. Though our Saviour said, "suffer little children to come unto me, and forbid them not," they have not been carried to Him in *faith*, while *young*. It has been taken for granted, that as they are by nature depraved, the seeds of sin must be suffered, for a time, to take root in their hearts, and then after the weeds have become rank, that we may, with divine aid, attempt successfully to eradicate them, and sow good seed in their place. Would it not be better to seek the same aid in preventing their growth, and in sowing good seed at the earliest possible moment. The fact that a garden naturally produces weeds, does not prevent the cultivator from sowing and planting before they have sprung up. He knows that the more fully he can pre-occupy the ground with what is useful, the more easily he can keep out that which would be useless or hurtful. The soil of the human heart cannot be left unoccupied. The enemy will sow tares. As far as possible he should be anticipated. Good seed should be sown in the spring-time of life: in early morning. It should be mingled carefully and prayerfully with the first elements of moral character. The *habits* of the infant should be formed for holiness, and the child be actually educated, and trained for heaven.

With the blessing of God it may be done; in some instances it has been done; it will be done more extensively. A new generation, early commencing the divine life, and growing up to the stature of perfect ones in Christ Jesus, who shall not be obliged to spend most of their strength, in mature age, in attempts to overcome early habits of sin, to banish long indulged vices, and to purify polluted imaginations, but being early accustomed to self-denial, and self-restraint, and active benevolence,

shall rise up a race of *full length* Christians, to bless the world.

Mrs. W. became the secretary of the Maternal Association, and continued so until her death. She commenced a correspondence with a similar society in Portland, Maine, almost the only one then existing; and with her first letter sent also a private communication to Mrs. Payson, the secretary. Only rough drafts of these letters are to be found. They are entered here a little in anticipation of the journal.

"OODOOVILLE, *October* 8th, 1821.

"DEAR FRIEND AND SISTER,

"In view of the many difficulties which are connected with the education of children in India, and the high responsibility of Christian parents, the female members of our mission (intending also to embrace such other ladies as may be disposed to join us,) have been induced to associate together for mutual aid, in adopting the best methods for training up their children for usefulness in the church; and we feel anxious to maintain a correspondence with similar societies, that we may be assisted and encouraged by them. We feel some embarrassment in proposing to be recognized by a society at home, because we are a little band, and at a great distance; but we trust that our necessities will make our excuse, and that the advantages to be derived from an interest in your prayers, and from your correspondence, will form a plea in our favor which will not be denied.

"At the first meeting for consultation on the subject of forming a society, the spirit of God appeared to be present. All were greatly refreshed and strengthened in the belief that much benefit would result to our own souls, as well as to those of our children. The season for special supplication, on Saturday evening, which has been observed a number of weeks, has likewise been peculiarly

precious, so that we are enabled to say, 'hitherto hath the Lord helped us.'

"The society is but just formed, and is as yet confined to ourselves, with the exception of Mrs. Mooyart, a daughter of the late Dr. Johns of Tranquebar, who is an active and intelligent Christian. We expect, however, that some ladies of the Wesleyan and Church Missionary Societies, will unite with us. The children of the present members are sixteen in number. Our *first* wish concerning them, is that they may become children of God, and successful laborers in his service among the heathen. They are surrounded by temptations to which children in Christian countries are not exposed, and we know that they can be preserved only by the power of God. Allow us therefore to request the frequent and fervent prayers of every member of your society, that the great and good Shepherd may gather them as lambs in his arms, and carry them in his bosom."

To the Secretary of the Maternal Society, Portland.

"MY DEAR MRS. PAYSON,

"The slight acquaintance which I was permitted to have with you in New-Haven might not warrant in me the liberty of addressing you; but the object for which I write, will I trust be a sufficient apology.

"I enclose a letter to the Maternal Society of Portland, from a similar society recently formed in Jaffna, with a copy of its rules. Should our plan meet your approbation I doubt not that you will cheerfully render us any assistance in your power.

"As I am writing, you may expect to hear something concerning our missionary work. We are just now particularly encouraged by seeing *females* more ready to come out, and by having more easy access to them at their own houses than before. Many who at first would run and hide themselves, if a missionary was seen entering the yard,

now not only permit us to sit down with them there, but some of them attend preaching at our stations. More or less come out every Sabbath, and on some special occasions, congregations of from thirty to forty have been collected. A few days since, a woman of much influence, after listening to a plain and solemn address, said, 'what must I do, if I leave my religion, to obtain forgiveness of God for all my sins.' To have a female show that she understands any thing said to her, on these subjects, is encouraging. They are generally too talkative to listen, or if to please us they give any attention, it is without trying to understand what we say. In the degraded condition of our sex here, we see much to call forth our commiseration, and much to turn from with abhorrence. We do believe, however, that the time is near when they will regard us as their friends, and through the influences of the Holy Spirit, be induced to 'come with us that we may do them good.'

"The duty of visiting females at their own houses is so plain, that we cannot neglect it; but it is not that delightful employment which we imagined, at a distance. To have our message treated with derision by those whose eternal happiness is at stake; to hear them ridicule and blaspheme the name of Christ, ascribing all the blessings purchased by his blood, to beings whose lives were stained with every crime—and to see them worshipping lifeless images of wood, stone, gold and silver, is too trying to be described. I believe I may say, in relation to all our number, as well as of myself, we have but one source of pleasure in our efforts with them, and that is, the reflection that they are made in the name of Him who has designs of mercy towards this people, and will yet show them his glory, and turn their hearts to himself.

"In obtaining female children to instruct, we have much reason of thankfulness that of late we have had some success. Females have no custom to learn, is the

universal excuse, and generally it has more weight than all we can urge in favor of what would prepare them for usefulness and happiness. We consider every female child added to our number as a great acquisition, on account of her subsequent influence and the strength of prejudice and custom against females being instructed.

"I cannot fail to speak of the great goodness of God, in uniting all the members of our mission very closely in the bonds of Christian love; and in giving us brethren and sisters of other denominations who hold up our hands and encourage our hearts. We have many seasons of precious intercourse, when I trust we know something of the communion of saints; particularly on the first Monday in every month, when we spend the day together in united prayer and mutual exhortation. Do we not, on these days especially, unite with all who love the Lord Jesus, in praying that He will hasten his coming in his kingdom. Can it be that there is a Christian who does not every day inquire, Lord how long? In some seasons of despondency we are cheered by thinking of the great numbers in our native land who we believe pray for us, and who desire above every thing else, the conversion of the world."

"*Mrs. Ann Louisa Payson.*"

The mission family at Oodooville, which had been so happily united, was before this, called to separate. Mr. and Mrs. Spaulding were removed in August, to the station at Manepy, left vacant by the illness of Mr. Woodward. He had been obliged to take a voyage to Calcutta, for his health; and on his return was appointed to supply the place of Mr. Richards at Batticotta, who with Mrs. R., had gone to Tillipally, after the death of Mrs. Poor. These changes, though trying to those concerned, were necessary, to make the best disposal of the strength of the mission. Before Mr. S. left Oodooville, a large *bungalow* for a chapel was nearly finished; and soon after, it was opened.

"*September* 23d, 1821.—This has been an interesting day. Our new bungalow for preaching was dedicated. Mr. David preached on the occasion to about five hundred adults and children. Mr. Lambric, Church Missionary from Kandy, Mr. Knight from Nellore, Mr. Layard, provincial judge of the district, and all our own brethren, with some of the sisters, were assembled. After the public services in Tamul, we had religious exercises among ourselves in English; when we felt that the Holy Spirit was in the midst of us. Oh, that it may be the beginning of days to this people.

"24th.—I have long been trying to obtain *girls* to attend school. Was much encouraged to-day, because one came whom we have often tried in vain to get. There were before, two day-scholars who have attended pretty constantly for several months, besides the little one in the family, who is the daughter of a domestic. So a commencement is made.

"25th.—Went out this evening and saw a considerable number of men and women, who promised to attend preaching to-morrow. Had a pleasant time at one place, with a number of women until as I was about leaving, a very boisterous woman came up and almost drove me away.

"26th.—None of the people who promised to come, were at meeting to-day; but we had others, more than we expected, the weather being bad. How animating the belief that this house shall be filled with humble worshippers. We *see* nothing to encourage this hope, but we believe that the purpose of God shall stand. All nations shall come and worship before Him. I must tell you my dear parents for your comfort and to magnify the grace of God, that I have some precious Sabbaths in this land of darkness. Not as once in the 'great congregation,' or in the social circle for prayer, or in the little school which was so delightful, but in retirement, in what I trust is *communion with God.* I think I never in America, had

such views of the character of God; never felt so sensibly that he is *good* as well as *great;* nor admired so much his vast designs. For a considerable time after leaving home, although I had many seasons of great enjoyment, yet on account perhaps, of sickness, and various changes of situation, some clouds rested over me which my weak faith could not penetrate; but of late I have been able to say that the Lord remembers his promise, 'Lo, I am with you always,' in its fullest extent, except so far as immediate fruit of my labor is concerned, and in that he does not withhold His smiles. Oh, my dear parents, brothers and sisters, how much do those who have an interest in the blood of the covenant, owe to their Redeemer. What are time, talents, and all that we can give? How much is committed to the care, the watchfulness, the prayers of Christians. The weight of responsibility sometimes overwhelms me.

"*October* 28th,—Mrs. Schrayder, a pious woman of Dutch descent from Jaffnapatam, came, by request, to spend the day with us, and address some women. More than *thirty*, most of them respectable, were collected in our dining room. Mrs. S. addressed them in a very interesting manner. She took her seat at one end of the room just behind a small table, on which lay a Tamul New Testament and a hymn book. She was dressed in a neat, but plain white short-gown, with a full calico petticoat. Her hair, grey with age, was carefully braided, and fastened up with a silver pin. Her form was tall and erect, and her countenance venerable and placid. Before her, upon mats spread on the floor, sat her female auditors, in a half-circle, with their eyes fixed on her, as she kindly told them why she had come, and bespoke their attention. She opened the hymn book, sang a Tamul hymn, and then read a chapter from the Testament in an impressive manner; commenting very fully upon it, and closing with an address embracing the leading articles of the Christian faith.

Every eye was intent, and every ear was open. The eagerness with which her audience heard her was manifest by their bending forward, as though to catch her words. Her discourse was appropriate; her manner tender; her voice clear; and in uttering some of the finely sonorous sounds of the Tamul language, it was highly musical. Her 'speech dropped like the dew, and distilled like the rain.' It was the voice of instruction to the ignorant, of comfort to the unhappy. We were highly gratified.

"After our meeting, I had some conversation with a man who has often promised to send his daughter to school. 'What wages will you give her?' said he. 'It will be great wages if I give instruction; but I will give more. If you will let her remain all the time, I will give a cloth and jacket, and her food.' 'No! she shall not eat with your girls.' 'Is she better than they?' 'Yes.' A ragged, dirty little thing, whose appearance would quite disgrace our girls. 'Well, I see that you never intended to send her, and I have nothing more to say.' 'If you will send somebody home with her every day, and give her fruit whenever she is hungry, I will bring her.' I did not believe he was in earnest; but this afternoon he brought the child, and immediately claimed the cloth and jacket. 'No, I will wait awhile to see if she is a good girl, and deserves one; and whether she is not taken away in a few days.' He left her rather reluctantly, having designed probably, to secure the clothes and then take her home again.

"*November* 22d.—Our congregation has been pretty good at the station to-day, and Mr. W. was much encouraged at Mallagum this morning and at Santillapoy this afternoon. As our number of female scholars is now increased to six, and it will be long before they can read, I have thought best to attempt giving them religious instruction, systematically, without books. Made an encouraging commencement of this interesting exercise this afternoon, and almost felt as though I had again a Sabbath School.

"23d.—Have been much animated this afternoon to find that a woman with whom I conversed last week, remembered what I said. On seeing me to-day she inquired what reason I had for saying it? I told her and some other women, that God had promised to make all nations Christians, to bring them to renounce their idols, and love and serve him alone; that he had lately done great things for some nations, and would yet show this people his power and glory; so that if those who are older do not regard the message sent them, their children or children's children will. I continued the subject, and think I had never before so much pleasure in talking to any of the women here. A number listened with much attention.

"On first going to another house, I inquired of a woman why she did not come to hear Mrs. S. last Friday, as she promised to do. Her answer was, 'I was fasting, and could not go from home.' 'Why do you fast?' 'Because I was once sick, and made a vow to God, that if he would restore me I would fast every Friday, so long as I live.' 'To what God did you make the vow?' 'To Swamy.' 'Where is Swamy?' 'I did not see Swamy, I went to the temple and worshipped the image there.' 'Did the image know that you worshipped it, or did Swamy know that you worshipped the image?' 'No.' 'Why not, then, worship an image any where else, as well as in the temple?' 'Oh, we go to the temple to see the pictures.' 'If that is all, why are the people made to believe that God is there?' 'The brahmins do that, because it brings them much profit.'

"*December* 3d.—My dear friends, I rejoice to tell you that since my last date, we are encouraged by the prospect of soon receiving *four* members to the church at Oodooville. The wife of our interpreter, the teacher of our boarding children, whose name is Solomon, a hired man named James, and a hired woman. They have for some time been convinced of the truth of Christianity,

but never until now, have been made willing to bear the reproach, and perhaps entire desertion of their friends, for the sake of Christ. We feel that the Holy Spirit is with us.

"Within a few days, the cholera has appeared at Oodooville. A number died without applying to us for medicine. A woman named Antache, the mother of a boy and girl with us, was attacked. By timely application to us for medicine, through the blessing of God, she was restored. Her mother, a day or two after, delayed sending till too late, and died. Her husband was seized to-day, but recovered. A few others from the same village have been restored. Every one, of whom we have heard, that did not send to us for medicine has died. The two women were regular attendants at our *bungalow* on the Sabbath. It will doubtless be said that they were attacked by the cholera in consequence. We are often afraid to go to see the sick, and indeed without being called, feel that it is not duty, because should any die whom we visit, it would be said that we killed them. All this day *tum-tums*, or drums, have been beating at a temple within a few rods of our house, on account of a sacrifice for a sick man who has been carried there with the cholera. Word is gone out, through all parts of the district where this disease is raging, that the goddess who sends the cholera, and whose sport or play it is supposed to be, is angry because some people have applied to Christians for relief. They are therefore afraid to apply to us, or do any thing for themselves. They go in succession to the grave, as the sheep in a flock follow one another down a precipice. Some have no friend left to lay them in their narrow house.

"*January* 10th, 1822.—Antache and her husband, who had the cholera, were so affected by our kindness to them in their sickness, and that of our interpreter in assisting to bury their mother, when they were deserted by

all their friends, as to be very favorably affected towards Christianity. They are both apparently sincere inquirers, and of Antache in particular we have hope that the Holy Spirit has begun a good work in her heart. These make *seven* who have now for some time regularly attended an inquiry meeting once or twice a week. A low caste woman came to me a few days since, requesting to be baptized. I have conversed with her but once, and can only say that she appears to be sincere, but extremely ignorant."

The reception to the church of *four* of the inquirers, April 21, 1822, the other being subsequently received, was a most pleasing event. The interpreter's wife, one of the first *four* candidates, was absent at Colombo, but in place of her was Antache. The bungalow chapel, which stood on the corner of the old burying ground, with a public road on two sides, one separating it from the old church, and the other from a grove of palms, was neatly spread with mats and filled with an attentive audience. They were arranged in rows and according to their rank, as there were several chief men and some women present; all, of course, seated "a la Turk," with their flowing garments, usually of white muslin, wrapped loosely round the waist and thrown over the shoulders, so as to cover most of the body, and have even an elegant appearance. In the view of some, perhaps, this might be considered as increased by a profusion of jewelry on many of them; the men wearing heavy ear-rings of gold, and some of them finger-rings, and the women not only these, but beads and bracelets of gold, and ornaments for the ancles and feet, of silver. The appearance of the congregation was certainly unique, and the occasion deeply interesting. Most of the missionaries were present.

It was affecting to see the candidates, who had often prostrated themselves before dumb idols, stand up in the presence of so many heathen, and having given their

assent to the articles of faith, come forward, and kneeling before the communion table, receive baptism in the name of the Father, the Son, and the Holy Ghost, mingling their tears with the baptismal water; and then to see three of them bringing six little children to receive the same appropriate and significant ordinance; and all this near the crumbling monuments of a former nominal Christianity, on a spot where many lay buried, who had been baptized in ages gone by, and where their bones were mingled both above and below ground with those of numerous idolaters.

After the baptisms, the Lord's Supper was administered to *eleven* native communicants, and *six* members of the mission. It was the first communion at which so many had been received to the church, the first instance in which any native children had been baptized, and the first in which there had been an accession, as in the case of Antache, of one in no way connected with the mission. It was the more interesting, too, as the one thus received was a respectable *woman*, and the converts were all adults of good standing in society. This accession made the number of natives added within a year, at all the stations, *fourteen;* there having been five admitted at Tillipally, about the time of Mrs. Poor's death, and subsequently, in December, at the same station, two girls of the boarding school, and a hired man; and at Panditeripo, at different times, two lads of the boarding school.

Another interesting event, prior to this, was the licensing of *three* native preachers, *Franciscus Malleappah*, *Gabriel Tissera*, and *Nicholas Permander*. They all passed a satisfactory examination at Oodooville, November 5, 1821, and were licensed to preach as candidates for a more full induction into the Christian ministry.

While the mission was thus prospered by additions from among the natives, it was afflicted by the death of Mr. Richards. This took place on the third of August,

1822. It was an event long expected. He never recovered his strength, and only partially his voice, after his return from the Cape of Good Hope, though he was able to take charge of the schools, and to manage many of the temporal concerns of the stations with which he was connected.

About two months before his decease, in addition to his suffering from weakness, reduced as he was almost to a skeleton, he began to be attacked with violent spasms, which seemed at times almost to tear soul and body asunder. Before these seasons of distress, he had complained much of imbecility and stupidity of mind, but pain seemed to rouse all his energies, and to quicken his susceptibilities especially to divine things, in a remarkable manner; or rather the God whom he had served with the strength of his days, appeared for his languishing servant in this extremity, and let in the light of heaven more and more to the imprisoned soul, as the prison-house was more and more shattered and broken down. His spirit, almost driven from the body, seemed to hold communion with the bright world of spirits, and to rejoice in the midst of anguish.

He frequently remarked that such were his views of the divine character, and so desirable did it appear to him to have God glorified, that he felt willing, if necessary, to have his sufferings continued and even increased. He said, "it is *good* to suffer. It gives me some faint idea of what the Saviour bore for me. Thanks, eternal thanks, to that grace which snatched me from the jaws of the devourer. When I get home, how will I sing the praises of Him who has washed away all my sins—crown Him. Oh, I'll crown Him Lord of all."

In speaking of his forgetfulness of mercies, he said with emphasis, "In heaven, I shall never forget, no *never*. There I shall remember all. There I shall sing; there I shall sing glory to God. I have sometimes had as much

joy in singing the praises of God here, as my body could bear, yes, as much as it could bear. What will it be in heaven?"

In his last conflict he was forced to exclaim, "Oh, Lord deliver. Oh, Lord Jesus come quickly;" but he was entirely resigned. Almost his last words were, "I have now clearer views of the Saviour than before. Oh, He is precious;" and afterwards, "I still feel that I see through a glass darkly, but soon, very soon, face to face."

There can be no doubt that this glorious hope was realized; for he loved the Saviour. He was eminently a *good man.* A more humble, mild, consistent and happy Christian is seldom found. He had the spirit of Christ. At the age of *thirteen* he devoted himself to the Lord, and while a student in Williams' College, in connection with Mills, Hall and others, he consecrated himself to the missionary work. This little band in 1808, while the subject of missions was almost unknown in America, and little felt even in England, used to retire to a consecrated spot under a *hay-stack* in a meadow, to fast and pray for divine direction; and there they bound themselves together by a written agreement each to attempt in his own person, and aid the others in attempting a mission to the heathen. This compact was afterwards renewed at the Theological Seminary in Andover, and the band of *brethren* was gradually enlarged. In 1810, four of them laid a paper expressive of their views before the General Association of Massachusetts, which led ultimately to the formation of the American Board of Commissioners for Foreign Missions. Mr. Richards' name was at first on this paper, but was omitted when it was presented, because he had not finished his theological studies. He never regretted having devoted himself to the heathen. When there seemed little prospect of aid from the churches in America, he resolved, should no other door open, to work his passage on board of some vessel to a heathen shore, and

there support himself as he could, while proclaiming the Gospel; and in one of the last letters which he wrote to America, he says, "*I have never been sorry that I came to India.* Had I ten thousand lives to give, they should all be sacrificed in this blessed cause." "Blessed is that servant whom when his Lord cometh he shall find so doing."

"*October* 20th, Sabbath.—A woman, ill with the consumption, came to the door early this morning, and asked for medicine. We seldom expect to afford any permanent relief in such cases, for the patients do not usually come to us until they are almost in a dying state; but we frequently give them something to alleviate their sufferings. I told her that nothing would do her any good. She put up her hands and cried, 'what shall I do? what shall I do? I have no money to give to the gods, therefore I must die.' It was a favorable opportunity to direct her to a Saviour whose favor is not purchased with money. She listened attentively, but when I proposed to her to stop and hear preaching, that she might learn more about this Saviour, she was very hungry, and could not stay. She had just before said she could eat nothing, and refused some rice-cakes which I offered her.

"21st.—We were awaked this morning by the very pleasant voice of a person in prayer. I have seldom heard one more fervent. It appeared to be a lad whom we employ in the family. You would be surprised to hear how fluent our boys and girls often are in this exercise. Most of them seem to feel nothing of that timidity by which almost every one in Christian countries is at first embarrassed; and you would be surprised, also, at the propriety, and correctness, and feeling with which they often pray.

"30th.—Went to Manepy, and returned this evening by the light of a clear and full moon. I have seldom seen the face of nature more mild and pleasant. Certainly the evenings in this country are more delightful than they are in America; the atmosphere is so transparent, the moon and

stars so bright, and the earth so verdant. Besides we can expose ourselves to the evening air, at all times, without injury, except in the rainy season, and sometime after when there are heavy dews. But in these sweet moonlight evenings the natives are flocking to their idol temples, or to temporary play houses, erected here and there in the villages, for the acting of dramas and comedies; to which, and to card-playing, cock-fighting and other kinds of gambling, they are much addicted.

"*November* 1st.—We have had an unusually interesting season with the communicants this afternoon. They never appeared in a better frame; at the same time they are not in all respects like new converts in America. Their want of social habits which contribute so much to our enjoyment, deprives them of many important aids in their Christian course, and inclines them to be suspicious of each other. We strive to bring them together more closely, and are gratified to observe a growing mutual confidence, and affection. It must, however, be long before they can know much of social intercourse. Males and females are quite separated, in all their ordinary transactions. Husband and wife must never eat together, and a man cannot even touch a woman's hand in public, without disgrace. They sometimes remark upon our familiarity; but are, I believe, convinced that it is not improper for us, though they have not the least notion of it among themselves.

"7th.—Since my last date we have had a joyful season. Saturday, the 2d instant, Mr. and Mrs. S. and Mrs. R. came to spend the Sabbath with us. In the evening we had a meeting among ourselves, preparatory to the communion. Sabbath morning a prayer meeting, and then a meeting of the church at the station, consisting of ourselves and five native members, to examine Katheraman, the husband of Antache, for communion. He was received. The congregation of men and women at the bungalow was large,

and among them were nearly all the head men in Oodooville. Every thing was favorable and pleasant as we could wish. I had previously a great desire to have many people present when this man should come forward, and was gratified; but think I never felt more sensibly that all is vain without the influences of the Holy Spirit. The communion season was a precious time. Monday was prayer meeting here, and a happy day on account of its religious privileges only; but made more delightful by the receipt of forty-seven letters from our dear native land, containing many interesting accounts of the work of God there; for which we unitedly praised Him.

"*November* 24th.—We have lately had almost incessant rain. The poor natives suffer exceedingly in this weather in their health, and for want of food. All the common people lay by nothing for the morrow, and when there is a long storm, so that there is no market for a number of days, it is difficult to conceive the extent of their sufferings. It is sometimes difficult to determine how much of our allowance should be appropriated to supplying the temporal wants of this people. We profess to have come hither to do them good, and they can conceive of no benefit so great as that of giving them food when they are hungry. On the Sabbath we have large numbers of beggars who attend preaching regularly, and then receive something in charity. Yesterday I gave each of them a measure of rice, in addition to the common gratuity, which quite overcame them. They were so full of thanks, that I was obliged almost to drive them away. I am sure you never saw such miserable looking objects. Imagine, if you can, a colored man or woman who is a mere skeleton, having a wrinkled withered face, expressive only of ignorance, vice, grief, and poverty, with loose dishevelled gray hair, which would seem to have been uncombed for years; a naked withered body, tottering on a staff, and only a strip of cloth round the middle, which for dirt

and tatters you might think had been worn from youth up, and you have some idea of the beggars around us. Their moral and spiritual condition is not so easily described. I wish I could say that of the number who have long attended on the preaching of the word and heard much religious truth, I have hope of any that they are truly converted. No class of people appear to me so hopeless. It seems as though they literally *cannot* feel or understand. At the same time I know that the Gospel is sent to the poor, and therefore there is encouragement to labor with them.

"*December* 21st.—We have had a good day. Our congregations have been for a long time generally large. This morning a number of leading men were present and attentive; and the meeting for those who wish to learn more of Christianity, which Mr. W. has held for some time past, immediately after service in the bungalow, was attended by a number for the first time. The wife of Solomon was present. She has been thoughtful and inquiring ever since her husband joined the church, and her children were baptized. One of the children died about four months since, and from that time she has appeared to be much more earnest in seeking the salvation of her soul. We have some hope that she is born again. The low caste woman, whom I have formerly mentioned, continues to appear well."

The following letter will show something of the state of the mission when it was written, and the feelings of Mrs. W. in view of the chilling darkness of heathenism around her.

"Oodooville, *December* 20, 1822.

"My Dear Friend,

"You inquire about my feelings, removed as I am from all my early friends, and in the midst of the heathen; and if I find more or different trials from what I anticipa-

ted. I think you must ere this have seen enough of my communications to be familiar with most that I could say on these subjects. I have temporal and spiritual privileges enough to make me at least contented; indeed, although I might prefer some others to those I have, I am as happy as probable it is best for me to be, in a world which I shall very soon leave. Sometimes I have strong feelings, in comparing the darkness of this heathen land with the light which I have left, but the hope of seeing the darkness in some measure dispelled, comforts and encourages me. Your heart has often mourned for the heathen, but Oh, Deborah, you see them very imperfectly. They cannot be made to appear from Franklin as they do in Oodooville; or in any part of this eastern world. Our greatest trials are in connection with them; and they are more than I anticipated. It is not that pleasant employment to talk to them of a Saviour, and to direct their minds to contemplate the perfection and glory of God, that I once thought it would be; but though 'they despise, and wonder, and perish,' it is our duty and our privilege to proclaim to them, 'Jesus Christ and Him crucified.' Continue to pray for us, that our hands may not fall, and the enemy triumph.

"You will know, before this reaches you, that the Lord has done something before our eyes, at which we have greatly rejoiced; and if we confide in Him as we ought, it may be an earnest of greater blessings. If *one* soul is really converted, it is a great thing, and we hope there are *twenty*. Five have been added to the church at Oodooville, and so far as appears, they are children of God. One of them, a woman named Antache, from a neighboring village, is uncommonly interesting in her person, and quite intelligent. She is, I think, a blessing to those around her. Her husband is a weak man. Although desirous of joining the church with her, he was

not received until six months after. For a long time she conducted family prayers herself morning and evening."

"*Miss Deborah Nott.*"

It may serve to introduce the reader more fully to the interior of the mission, and elucidate a little the character of the Hindoos, to insert the greater part of a letter containing some details of domestic arrangements, and the employment of a day.

"I will tell you a little about my common round of duties, that you may be able to make some allowance for my letters. I am not, as you suppose, '*wholly* occupied with missionary work', although my time is mostly taken up in engagements connected with the mission. To begin with the time of rising in the morning. My rule is to be up as long before breakfast as I have health to be profitably employed. Our breakfast hour is half-past seven, and I have not of late been often in bed after six. The first thing is a season of retirement, which I find more absolutely indispensable here than I used to do at home. After this, family prayers and a little attention to household matters occupy till breakfast. Some one must then usually go to market for vegetables for the boarding children, and perhaps something for the family. Every penny given for this purpose must be counted, the sum to be appropriated to each article, specified, and the article particularly described. It must be ascertained that the hired man is at his post drawing water or cutting wood; and the low-caste woman must be attended to, for she is never trusted a moment in the house without watching. The native children have, by this time, attended prayers, and are ready to receive their directions about study. The domestics must be told what to do, for the best of them scarcely ever think of continuing even their customary employments, without direction. When the market-man returns, I must go to the store-room. If he has bought rice it must be measured, if vegetables they must be counted. The

children's cook and my own, come to receive the allowance for the day. They must be carefully watched. If for a moment my eyes are turned from them, they will perhaps, heap their measure of salt, or of rice, so as to make much more than the proper quantity, or slip a lime, or some curry seeds into their clothes. When they are gone, some stores commonly want attention. The rice may be damp and require to be spread in the sun. The curry seeds have insects in them and require drying. It may be the white ants are getting on the shelves, or on the boxes and mats, and eating them so that they will soon be destroyed; for they often come up out of the floor or ground in one night so as to do much injury. Sometimes I thus spend two hours of the morning in the store-room; generally, however, half an hour is sufficient. I am but just seated in the house, perhaps, when the cook comes and says, 'there is no wood, or no water.' A milk-man comes, or ironing-man, or washer-man, or some other wages-man, and wants a little money. Another is sick, and wants medicine. Just then a note comes in which must be answered. Work must be prepared for the girls; and the boys must be called at half-past eleven to recite their lessons. I am generally occupied with them until *one*, at which time is our concert of prayer. I sometimes find a few minutes before this to bring my mind a little from its wanderings. After this, is sleeping time, for almost every body in India; but I believe not for most of our missionaries. I never sleep in the day unless quite too unwell to be up, or after a sleepless night. I often bathe at this time, write a letter, or talk with some native who may call. Occasionally a difficulty among the boarding children, or the domestics is to be settled. One day in the week they all bathe and wash their mats. I must go to the store-room and give them limes and oil for their heads; and perhaps when they are all ready, the well-rope breaks, or the water-basket is stolen, and others must

be supplied. After they have bathed and oiled their heads, they must have clean cloths. Dinner then comes, but is soon dispatched. If able to go out among the people, I now go; and return at evening. If not, I occupy myself in mending my husband's clothes, or in other household affairs. By evening I am generally very much fatigued, and obliged to retire as early at least as eleven, but my writing, thinking and reading, must be principally at this time.

"In relation to our evenings, I might say that Sabbath evening we have a meeting with the children and servants; Monday evening a season of social prayer for ourselves and our dear Charles; Wednesday evening, with all the missionaries, we devote to prayer for a blessing on our work, in connection with the missionaries at Bombay; and Saturday evening from *eight to nine* is a concert of prayer by the members of the Maternal Society, for our children. We have, until the last two weeks, had a meeting for inquirers, one or two evenings in the week, which we now have on Tuesday afternoon, and sometimes again on Friday. In my employments for the day, I might have mentioned too, that one morning every week, I am occupied an hour in giving my clothes to the washer-man, and in receiving the clean ones that he brings. Here, probably, my patience is tried. They are not half washed, or are badly stained, or he has torn them very much. Very likely he has torn the towels in two, so that he may count the right number, and keep one himself. The sheets he has kept back for his wife or somebody to wear. The cloths of the boarding children have been lent for his friends to wear, or perhaps, are still at home unwashed. These things are constantly done. One day in the week, I must go through much the same course with an ironing-man. You can have no idea of the dishonesty of this people. They very generally, from the richest to the poorest, think it no disgrace, but rather creditable to steal from Europeans—as we are all considered—though it be

the most trifling thing. If you leave a room for a few minutes with any thing in it that can be pilfered and sold, such as a spoon, a knife, a pair of scissors, or a piece of cloth, you must not expect to see it again, if any idler is about.

"You may perhaps think that these employments are very different from what you expected me to be engaged in. They are not exactly what I anticipated; but are absolutely necessary in a missionary establishment like ours. A family of boarding children cannot be supported without all this attention to minute concerns; and if a missionary has no boarding children, and lives alone, without a wife, a good deal of his time must be occupied in providing for himself, he also must suffer much inconvenience from the negligence of his domestics, and his patrons much loss of property by their dishonesty. That females are needed in all missionary establishments in India, no judicious person who ever saw them can question, and others know nothing about it. A female need not, however, imagine that all her talents must be wasted on petty things. Her husband is to find all his society in her. He is to be encouraged and strengthened by her prayers, sometimes aided by her counsels, and always relieved as much as possible from worldly cares, from the trials of temper and patience, which would hinder him in his appropriate work, by her considerate attention to all the family concerns. I could readily tell you what a missionary female *should* be; but a reflection on what I am, so rebukes me that I stop; only adding, that with this multiplicity of cares, there is time to do much for the female sex, which all find must be done almost exclusively by females."

The following gives a view of the religious privileges of the mission, which few could prize more highly than did the subject of this memoir. They were to her emphatically "springs of water in a dry place." She always

longed for communion with God's people, and to see his glory as she had seen it "in the *sanctuary*."

"MY DEAR L.

"You inquire about our religious opportunities. Among the first are our monthly prayer meetings, when we trust that we unite with the thousands of Israel in supplications for the world. We have also a quarterly meeting of the members of our mission, to unite in partaking of the Lord's Supper, and to become more acquainted with each other, that we may the better 'bear one another's burdens, and so fulfil the law of Christ.' These are peculiarly refreshing seasons. We have this ordinance administered also at some one of our stations every month. At all the stations are regular congregations every Sabbath; and though preaching is in Tamul, we are most of us able to understand it enough to find some enjoyment. It is not like going 'with the multitude to the house of God, with the voice of joy and praise, with a multitude that keep holy day,' but it is a privilege which calls for much gratitude.

"Our religious meetings are more valuable to us, probably, because we have little intercourse with the world, and because they are so rare in heathen countries. We have more social enjoyment than most missionaries, as we are near each other, and have very much one heart. We have had some reason to fear that being situated so near together, with tempers, and habits very dissimilar, we should be in danger of contentions, but I rejoice to say that it is far otherwise. We have some intercourse with Europeans, of whom there are a few in Jaffna, but only enough to make us retire with greater relish to our domestic quietude, and the still round of our humble, but we hope to some extent, successful labors.

"You ask if I do not wonder that 'among those who are privileged with a knowledge of Christianity, so few count it worthy of their regard.' Not only so, but I won-

der that so many of those who profess to regard it as their chief good, neglect its precepts in respect to seeking the salvation of sinners; not merely that so few go to the heathen, but that so few do what their hands find to do, whether at home or abroad."

"*Mrs. Laura E. Hyde.*"

"*January* 11th.—I must write a few lines to my dear parents on this interesting anniversary, not only of our marriage, but of our dear father's birth; although obliged to do it in my lap, as you know I have written many pages under your roof. On Tuesday last, Mr. W., Charles, Harriet and myself, rode out for H.'s health, who had been ill for some days. As the horse had not been in the gig for three months, he was spirited and restive. We were only a few rods from the house, when he took fright, and one of the reins breaking, turned from the road. In a moment the other rein broke, and the gig running on the roots of a tree was upset. The horse providentially freed himself from the vehicle, or some of us would probably have been killed. Mr. W. jumped out as the second rein broke, in the hope of stopping the horse, and fell so as to bruise him a little. I caught Charles who was sitting on the bottom of the gig, and held him till he slipt from my hand and fell between the wheel and shafts. H. remained in my other arm when we upset. She received no injury. I was confident that I saw the wheel go over Charles' body, and with the belief that he was killed, got up without being aware that I was in the least hurt, until the dear boy was in my arms, alive and without a bone broken. I got home with difficulty, and have since been confined to my bed. We feel that we have been signally preserved, and I hope are only disposed to be thankful that the injury is no greater. It should teach us at least the duty of rendering thanks every night, when we have been preserved *from* as well as *in* danger, through the day.

"31st.—This afternoon two women came to the church

meeting; who had not before attended; one of them professing a hope that she is a Christian, and the other, an earnest desire to be one. One is the wife of Solomon, the teacher of our boarding school. She is much altered from what she was one year ago. The other is a sister of Antache. She has been almost a year a regular attendant at church, and often at the inquiry meeting. At first she was exceedingly ignorant, and I thought stupid. It seemed like talking to a block to say any thing to her. Her manner appeared to say, 'This is for any body else but me. Let the world take care of itself, and I shall do well enough.' She has now learnt a good deal, is attentive, and readily answers any questions put to her respecting what she has heard of our religion and of her feelings.

"*February* 11th.—In conversing with the girls tonight, I reminded them of their obligations to their patrons in America, and that nothing would repay them for their kindness, but to have the children whom they support, become children of God. They were deeply affected. Fanny Hall wept a great deal. I have not before known her so much overcome. The thought that her patrons, having no child of their own, had taken her, a poor heathen child, to be trained up for Christ, was quite too much.

"Since my last date I have been variously occupied. A part of Monday and Tuesday was very busy in copying the prospectus of a college, and set up until one o'clock at night to finish it. Wednesday went to Manepy to the meeting of the Maternal Society. Mrs. Poor* was admitted as a member. We have increasing evidence that this small society is one among the many means for the advancement of Christ's kingdom. On the Sabbath was communion at Manepy, and a man, from among the heathen, in no way connected with the mission, was baptized and received into the church. I am again, since my

* Mr. Poor was married, January 21, 1822, to Miss Knight, sister of the Rev. Mr. Knight, Church Missionary at Nellore.

return, copying the prospectus. You may wonder at my doing what others might do as well. There are no others here to do it, and I find it necessary to assist Mr. W. in this way, as he has much writing to do, and it wears upon his health.

"14th.—On asking the girls this evening some question about their souls, one of them misunderstanding me, replied, 'I have prayed five times.' I have noticed an increasing disposition in them to pray alone, and once to-day I distinctly heard this one praying earnestly for a long time.

"I have commenced a meeting of such women as we can get out to our house, once a week, to hear the Scriptures read and unite in prayer. Have long waited for our interpreter's wife to return from Colombo, that I might do this; and now very much rejoice that a beginning is made. I cannot but hope that God will bless the reading of his word in this way.

"15th.—Last night, about twelve o'clock, we were alarmed by voices in the street. Mr. W. going out, found a large number of people, who had brought a woman with a limb very badly broken. She was from a neighboring village. The natives seldom attempt to do any thing with a broken bone. Indeed they know little or nothing of surgery, and have no means for dressing wounds. Mr. W. found what is called a compound fracture, or a bad flesh wound, in addition to the broken bone. He dressed the limb, and the woman will remain here until she is better, should she live, which is doubtful. I could not but feel very sensibly how much we might do for the relief of this poor people, if we could devote more time to their bodily wants. They often suffer a long time and then die from the effects of very slight wounds.

"I have never seen more to encourage the hope that the Holy Spirit is striving with some of our girls than this

evening. I was sitting by the door just at sun-set, when Fanny came and stood by me, as the girls generally do at this hour, expecting me to say something. I found her very tender. She wept almost immediately on my speaking to her, and more and more as I proceeded. When I had done, she left me, and instead of joining the other girls, retired to pray. I heard her voice in very fervent prayer, accompanied by much sobbing, for a long time. Soon after the other girls came in, and one of them said of her own accord, 'I think of my sins all day, and Elizabeth too thinks a little about her soul.' This girl I have considered uncommonly thoughtless, though she is amiable and pleasant.

"22d.—The native members of our church are beginning to hold quarterly meetings, and have had their first at Oodooville to-day. Malleappah preached in the morning, and in the afternoon they had a meeting for free conversation. I asked James, our hired man, if he had a good day. He replied, in broken English, 'It was very good. I never saw so good. My soul never feel so; because I could tell all I had in my heart—all I think.' We have much comfort in seeing those immediately connected with us grow in grace. I told James, when the sick woman was brought, that he must improve the opportunities he might have to talk and read to her and her friends; for perhaps the Lord had sent her here that some of them might be saved. He replied, 'I think so, and I did talk to them last night. I waked up at four o'clock, and the woman was crying with pain; then I told her what master said when he was dressing her leg, how that pain comes because we are sinners, and if she did not repent, she would have pain after she die too. Then the man asked some questions, and we talked a long time.' I mentioned some parts of Scripture suitable for him to read. We have since repeatedly heard him reading and talking to them, late in the evening, when all around were asleep.

These native members are helpers, and they will, I trust, greatly promote the glory of God."

To give a more distinct view of the missionary work at this time, two letters are subjoined.

"OODOOVILLE, *January* 16, 1823.

"MY DEAR MRS. C.

"I should like to make you acquainted with my little family of heathen children, and some of the trials I have with them. These children are comforts in prospect. Now, they require so much patience, forbearance, and self-denial, that I sometimes think myself altogether inadequate to the proper management of them. Indeed, I feel more need of being furnished from above, to discharge my duties towards these children, than for almost any thing else. They are *heathen children*, from the first moment of life accustomed to witness scenes of vice which scarcely ever enter the minds of children in Christian countries, and as soon as they can speak and go alone, to imitate the example of their parents, and often to obey their *commands*, in lying, stealing, and swearing. It is impossible at once to make them feel that these things are sinful, or in any way to break up their bad habits. I am obliged to put every thing under lock and key, that would be a temptation to these little creatures; for I know not that we have one in the family who would refrain from pilfering if there were opportunity. It seems to be a part of their very nature to tell a lie if it will serve their purpose any better than the truth, and to lay their hands on any thing which they wish to possess. In these trials, however, we have the happiness of seeing that they fear and love us, and become more and more conformed to our precepts. We have, besides, a rational and sure prospect that it will eventually be better with these children, than with their fathers. Some in the mission are already numbered among those who are born of God."

"*Mrs. William Cleaveland.*"

"*April* 1, 1823.

"DEAR PARENTS, BROTHER and SISTER,

"In most respects our affairs are much as they were when we last wrote. The word goes forth from time to time, and multitudes hear it. Some of them with attention, and others with much contempt and derision. On the whole, there is manifest progress, though we do not see 'a nation born in a day.' No, dear friends, we must not only sow the seed, but wait for the early and latter rain. In our boarding school at this station, are seventeen boys and six girls, most of them too young to know as yet, much of religion. Several schools for girls only, have lately been established in the mission, which shows a great change in the feelings of the people. Heretofore they have strongly opposed every thing like learning in females. It was much more rare here to find a female who could read, than it would be to find a person in New-England who cannot. I have lately commenced a Sabbath School of girls, and three have attended. This we consider an important step, and have no doubt that others will soon come. Mr. W. commences his school for boys next Sabbath. They come because they expect to receive a small present, and not at all because they desire any benefit to their souls. We are very glad to obtain them whatever their motive may be, in the hope of their being prepared to receive the influences of the Spirit, and to become real Christians. I am sure you would be delighted, could you come into our bungalow on the Sabbath, to see two hundred and forty boys from the heathen families, seated in regular rows on large mats, listening to a Christian sermon, and hear them repeat their catechism and scripture lessons, which they have learnt during the week. You would say, 'If the parents of these children will not renounce their idols, surely their children will; and grow up a "generation to the praise of the living and true God.'"

"29th.—The foregoing, you will see, was written nearly a month ago. It has lain by me because I have been unwell. Am now better. Our Sabbath Schools flourish. Mr. W. has nearly two hundred boys, and I have five girls, besides those in the family, making in all, eleven, and an old woman."

"*Mr. Nathaniel Winslow, and R. Morton, Esq.*"

The subject of this memoir did not for a moment consider her spiritual interests safe because she was a missionary, nor neglect her closet on account of having many duties out of it to perform. Her private diary through the whole course of her life in India, affords abundant proof of her effort to keep her "heart with all diligence." It frequently records spiritual conflicts, and mentions occasional seasons of darkness—for she was always inclined to judge herself severely, and to dwell, too much perhaps, on the unilluminated side of her own character, instead of turning it freely to the beams of the sun of righteousness—but more generally it speaks of great peace in believing, and of her once darkened soul being "light in the Lord."

"*April* 9th, 1820.—Twenty-four years have I lived in sin. The first wish of my heart accomplished, to be on heathen ground, I am no less a sinner. Eleven years since, I professed my faith in Christ; and I have not the fervor of my first love. Well may I tremble. The more I look into myself, the more I am convinced that God is pleased to try me in a peculiar manner. I would record my temptations, and some of my sins; but fear I should be unfaithful, and so injure more than benefit myself. Perhaps my conflicts were never more severe, but the power and goodness of God sustain me. Every *outward* thing might make me happy all day long, but when I feel my spiritual bondage, I am in anguish. Oh, that God would deliver me. Oh, for a view of his glory as I have seen it; for that faith which enabled the apostle

to glory in his infirmity, that Christ's own power might rest on him.

"*September* 12th.—I cannot fail to record that the Lord has been most gracious to me. Last Sabbath I sat at the table of the Redeemer. Never had I such emotions when looking towards Calvary. There was some indistinctness in my views, but there was a fullness of sweet peace, of assurance, of joy in the presence of Christ, and in the holiness of all around him. It seemed another place than this world. My wretched bondage to sin was forgotten, or rather the thoughts of it were swallowed up by a sense of *his* presence and *his* glory. God was there, heaven was there. It was the atmosphere of the redeemed. Blessed be God, the memory of it still refreshes me.

"*June* 3d, 1821.—New 'light has broken in upon my soul.' I think I can now understand the reason of God's dealings with me in leaving me so much to darkness and disquietude. I have felt greatly tried in being unable to employ myself more actively for God, while I have not done all the good that was within my reach. Besides this, instead of flying to Christ, I have listened to the suggestions of the adversary in doubt and unbelief.

"24th.—I have hesitated whether I ought to record what the Lord has done for my soul during the last week. On Tuesday, throughout the day, I seemed to have new views of the character and works of God. In the morning, after reading the first part of Genesis, with Scott's notes on the creation of man in the image of his maker, and his disastrous fall, the wonderful love of God in the plan of salvation, filled my soul with adoring thoughts, and I hope with gratitude and love. I do not remember ever spending a day in such a delightful frame. Compared with what is generally the case with me, God was in all my thoughts. I found it good to be at the throne of grace, and I spent much time there. I intreated the Lord to show me if this was his own work, or if it was Satan trans-

formed into an angel of light. How I longed to open my heart, and to say, 'come hear what the Lord has done for my soul.' I felt more love for all my brethren and sisters. At night I would have told my husband, but still feared that it was delusion.

"*November* 21st.—This day has been a privileged one. I have, I trust, prayed for the assistance of the Spirit in trying my frames and feelings. I would be searched as with candles. Have looked at the evidence I find of sincere love to God, and of being under the influence of the the Spirit from day to day—I do hope that I can say, 'I love the Lord because he hath heard my voice and my supplications.' I have gained so little victory over some besetting sins of late, that I have greatly feared my hopes were delusive. The great alteration which I experience, is in having more distinct views of God, of his holiness, majesty and gracious designs; in seeing Him in all respects so good, so full of every thing great and glorious, that I can find no language to express my feelings.—I have more delight in prayer, as the means of quickening my affections, of guarding me from the assaults of the adversary, of bringing me nearer to the blood of Christ when I have sinned, of relieving my doubts, controlling my fears, supporting my despondency and making the Word more rich and precious. I cannot live without prayer. If it is omitted, I feel that I have lost my meat and my drink. In regard to others—I prize the privilege of drawing near to God for them. I never had such delight in contemplating the promises and resting in them with sweet assurance. Sometimes I believe that even my eyes shall see their fulfillment. I can plead them before God even with groaning, when language fails. I cannot describe the feelings with which I think of a dying world, and especially of the heathen perishing around me."

CHAPTER IX.

FORMATION OF MISSION SEMINARY—FEMALE CENTRAL SCHOOL—REVIVAL OF RELIGION AT ALL THE STATIONS—RECEPTION OF CONVERTS TO THE CHURCH.

The prospectus or plan of a College which has been mentioned, was printed in 1823, and the greater part of it copied into the Missionary Herald for the next year. It proposed the establishment, on a liberal scale, of a Christian Institution for the instruction of Tamul and other youth, in the literature of the country, and also in the English language and the elements of European science. The great object was to prepare catechists, schoolmasters, and other assistants in the missionary work, especially *native preachers*, without whom the progress of the Gospel among the millions of the east must be very slow. Foreign laborers are too few, supported at too great expense, and have too little knowledge of the customs, language and religion of the people, to give Christianity a dominant and pervading influence. They are also but poorly able to bear the heat of the climate, and mingle under all circumstances with the population of the country. Native energies of body and mind, and native feelings must be enlisted in the work. The extended provinces of Satan's empire must furnish materials to aid in their own subjection to Christ, as India has been subdued to a foreign power principally by native troops—But such is the indolence, and such the moral weakness of the natives, that they need much early discipline as well as piety, to give them generally any efficiency. They are not otherwise to be depended on. Their own course of instruction forms in them no strength of character, and a thorough Chris-

tian education, both mental and moral is necessary to furnish them properly for the native ministry.

It was also an object to qualify and employ translators and writers, who should be able to transfer some of the treasures of European literature and science into the native languages, as well as enrich them from the stores of Christian devotion in English; and it was designed to teach true science as a means of exploding false philosophy and superstition. As the whole fabric of idolatry rests on the same foundation with the most absurd systems of geography and astronomy, and the most stupid fictions in natural science,* which could be overthrown at once by

* A single instance may be given. They believe that the earth is *flat*, having in the centre a mountain, around which the sun goes, causing the succession of day and night. Encircling the part on which we live, is a sea of salt water, and beyond this an annular continent surrounded on the outside by a sea of milk. Then another similar continent and a sea of buttermilk; and thus seven continents and seven seas in concentric circles—the *first* sea being of salt water, the *second* of milk, the *third* of buttermilk or curds, the *fourth* of ghee or melted butter, the *fifth* of molasses or sugar cane juice, the *sixth* of honey, and the *seventh* of fresh water; beyond which is a mountainous barrier, and then "outer darkness." In past ages there was a deluge which swept almost every thing valuable into the sea of milk. To recover what was lost, and particularly the ambrosia which is the food of the gods, and gives immortality—the gods and asooras (a species of demons) agreed to churn the sea. For this purpose they took mount Mandra for a churning stick, and the great five-headed serpent called Vaysookee for a rope, and winding the serpent round the mountain, they rolled it back and forth and agitated the sea so as to bring up the lost articles. When the ambrosia appeared, the gods were afraid the asooras would eat it and become immortal. To prevent this, Vishnu assumed the form of a most beautiful female, who taking the ambrosia in a golden pot stood before the gods and asooras, offering them their choice of the ambrosia or herself. The asooras being fascinated, left the ambrosia to the gods and began to quarrel with each other for the enchanting beauty. Some were slain. Two of them seeing the folly of the contest, left the affray, and joining the gods in disguise, began with them to eat the ambrosia. They were soon discovered and informed against by the sun and moon who are supposed to be animated beings. Vishnu who had again assumed his own form, immediately cut off their heads with the spoon with which he was lading the ambrosia. Their bodies perished, but as the ambrosia had descended as low as their necks, their heads could not die. They were immortal; and having ascended into the heavens, they remain there as two serpents. They are called Rahu and Keetu, and represent the moon's nodes. By occasionally attempting to swallow or devour the sun and moon—against whom they seem to bear a grudge—they occasion eclipses!

demonstration and experiment, it was seen that to extend true science would be to undermine this fortress of Satan and prepare the way to build the temple of God on its ruins.

These and other advantages connected with raising the standard of education in the country, were proposed by the college; the way for which had been prepared by the boarding school establishments. Indeed the state of these establishments was such as to make a higher institution necessary. There were more than one hundred lads at the five different stations of the mission, of whom many were so far advanced in their studies, as to require more attention in carrying them forward to higher branches than could be given by each missionary. It was indispensable to have the more forward of them brought together under one teacher, and furnished with suitable apparatus and other helps. This was accordingly done and the school made the *germ* of the intended college.

It was commenced at Batticotta, in 1823, under the care of Mr. Poor. *Forty-eight* lads were received the first year, who passed a satisfactory examination in the Tamul and English Testament, and the ground rules of Arithmetic. This school has gradually increased, until it has become, in a good measure, what was first designed, a *college*, though known by the name of the *Mission Seminary*. The reason for this is, that the government interposed obstacles to carrying the whole plan into effect, after it had been approved by the Board, and funds had been conditionally pledged in America and instructors engaged, for its successful commencement.

Soon after commencing the Seminary for boys, it was thought advisable to form also a *Central School for girls*; as it was inconvenient to have them at all the different stations of the mission, and especially to have boys and girls at the same station. An establishment was accordingly made at Oodooville. The boys there were removed

to other stations, and such of the girls at those stations as were willing to remove, and were thought suitable to be received, were transferred to Oodooville. The school commenced with twenty-two girls, but was soon increased to twenty-nine, who were generally children of good promise. In reference to this school, Mrs. W. writes in September, 'It is agreed to have the Female Central School here. I feel that it is a great object; but how can I undertake it while so unfaithful to my present charge. Yet I wish to do all I can; and perhaps this is in answer to the prayer, 'Lord what wilt thou have me to do?' I have used this petition more frequently of late than formerly. If it is the will of God that the school should come here, may we be prepared by his spirit to enter on the work with right hearts, feeling our helplessness and entire dependence on Him. As little children, may we look to our Father for his direction and assistance in humility and faith; and may the beginnings of the school be marked with his special blessing."

The desire thus expressed led to faithful exertion and prayer, and the blessing was not withheld. All the girls who had passed through a regular course in the school, previous to Mrs. W.'s death, or were then far advanced in it, had then become hopefully pious, and were members of the church; and what was very pleasing, no one of them, *twenty-four* in number, had disgraced her profession.

"*September* 3d, 1823.—Mr. W. has to-day visited the temple at Nellore, it being the closing ceremony there for this season. He saw about ten thousand people, and with Mr. Knight and Mr. S. distributed fifteen hundred tracts. More than four hundred people rolled after the car. One of them, an old man from our neighborhood, who has heard much of the truth, died at the temple in consequence of fatigue and fasting. He was brought home and buried near our door, after the common

method of burial in this country.* A small hole was dug, not long enough for the body without a coffin, and not deep enough to prevent it from being dug up by the dogs. It would make you shudder to see the unfeeling manner in which they treat their dead. About fifteen men stood around. Only one looked even sober, and that was the girls' school-master at this station, who has been somewhat serious. He uttered an ejaculation of surprise and feeling, when, finding the grave too short, one man stepped on the limbs, and another on the head of the corpse, to crowd it down.

"I saw in the girls a few nights since a striking contrast to this conduct; and was comforted in the belief that if they gain nothing else by being with us, they will learn that it is an awful thing to die. Three of them were standing in the virandah just at twilight, and looking at the distant smoke rising from the burning of a dead body. Betsey said, 'another soul is gone before God to-day.' 'Yes,' said Elizabeth, 'and where is it, in heaven or

* All the more respectable people, and generally those who are able to afford it, *burn* the dead with many ceremonies. At a "dead house," as the place where a corpse lies is called, there is often much mourning, but not always a great share of real grief; and in the funeral processions to the grave, or to the place of burning, which are attended only by men—the women remaining behind at the dead-house until their return—there is generally the utmost levity and unconcern. It is affecting, however, to witness their mourning, especially that of the women. Their funeral cry, which is a most dismal howl, is heard the moment a friend is dead. This calls together other relations and friends. The principal mourner receives them as they come. She is seated probably on the ground in the yard, with her hair dishevelled, her clothes loose or torn, and her head covered with ashes or dust. She sings a sort of dirge in a most plaintive and piercing tone, describing, perhaps, the excellencies of the deceased, or blaming him for dying, or expostulating with the gods for taking him away. As she chants and varies this at intervals, swinging her body back and forth, she tears her hair and beats her breast with both hands, bringing them up so violently with the fists clenched, as almost to drive the breath from her body. Occasionally she throws herself prostrate in the dust. As one friend after another comes in, she rises to meet them, throws her arms around their necks, and utters her mournful howls; in which all the friends join in sad concert. They hang on each others' necks, forming sometimes a large circle, and raise their cries so as to be heard at a great distance. In the silence of the night these cries are peculiarly dismal, especially when you are awakened by them out of sleep.

hell?' One replied, 'We don't know, but we think it is in hell!' 'Yes,' said another, 'and this is three since last night; and perhaps one of us may be there before to-morrow morning.' 'And many of this people, too,' said E., 'for a great many die in a day.' They sighed, and said, 'All this people are going to hell.' In this strain they continued their conversation for some time without knowing that I overheard them."

The temple at Nellore, mentioned above, is devoted to Scanda, the second son of Siva, and is more frequented perhaps than any other in the district. There is a high wall of masonry inclosing an area of an acre or more, on which, besides rooms built against the wall inside, for the residence of the brahmins and others connected with the temple, are various small buildings and domes for the idols. The principal one is like most other Hindoo temples in three parts. There is an open court in front, in which the people occasionally assemble to hear their puranas, or the mythological fables of their gods, read; an inner court, inclosed on three sides and open in front, where is an altar for the offering of fruits and flowers, on which is the image of some god or animal; and a more secluded court, or sanctuary, where the idol is enshrined. This sanctuary is small and dark. It has no window and receives no light but through a narrow door. The roof is arched, and surmounted by a heavy cupola, ornamented with hideous and grotesque figures in sculpture. Here the idol sits in darkness. No one enters its sanctuary but the officiating brahmin or priest. In performing the daily worship, he takes a light in one hand and a bell in the other, and as he enters waves the light before the idol, that the people without may catch some little glimpse of it, and prostrate themselves; or raise their hands to their foreheads with the palms joined. He then bathes the idol, anoints it, offers it food and incense, and throws over it garlands of sweet scented flowers; at the same time ring-

ing the bell in his hand, that the people around may perform the necessary prostrations, or other acts of worship.

On the festival days the idol is brought out in public procession, for about twenty successive nights, and then the festival ends with what is called the *tair*, or drawing the principal car by day. This is the grand ceremony; but it is not so imposing as the processions by night; for then there are innumerable flambeaus and torches, perhaps also fire-works, which produce a splendid effect. Whether by night or day, at a given signal, the idol is brought out with the sound of music and many ceremonies. It is crowned with gold, wears a breast-plate of precious stones, and is covered with the richest jewels. Being placed on a throne, and under a canopy loaded with garlands of flowers, it is elevated on a high *car*. This is of a pyramidal form, in galleries lessening to the top, and is supported and borne along on three or four pairs of heavy wheels. The whole *car* is covered with figures in sculpture and painting, and adorned with the most gaudy wreaths, tassels, and drapery. The lower galleries are filled with brahmins, and in the upper, around the god, are some to fan it, hold umbrellas over it, and to offer it incense. There are strong cables attached to the car, by which the people, in immense numbers, draw it slowly round the precincts of the temple. On either side, as it proceeds, are banners, and flags, and ensigns displayed all along the dense lines of people, while in front are bands of music playing, and numerous temple-girls dancing; and behind it hundreds of poor devotees rolling over and over in the dust, with their feet and hands extended, accomplishing in this way the whole circuit of the procession. As the car stops occasionally, the ground behind it seems paved with their bodies lying close to each other. They are nearly naked, and generally a profuse perspiration mingles with the dust so as to coat their skins with mud, while their eyes, mouth, and hair are almost filled with dirt.

This sight is painful; that of the dancing girls is offensive. They are among the handsomest native females; are very gaudily, and often richly dressed, with nearly as great a profusion of jewelry, as they can well carry. Their dress is commonly a blue or scarlet silk robe, covering the body and girt round them with a variety of bands of different colored silks, and chains of gold. On their feet are a kind of greaves, surrounded at the ancle by small bells, that "make a tinkling as they go." Their dance, is a stepping to the sound of music so as to keep time by jingling and striking these bells together, attended with a swinging and indecent motion of their bodies, and waving of their hands towards the idol. The whole procession, which commonly occupies two or three hours, is very alluring and fascinating to those so much affected, as the natives are, by pomp and display. Attachment to these festivals is also interwoven with their earliest associations, as the child and even the infant is carried and made to hold up its little hands to the idol, and with its first accents to say, swamy, or god; and the older children of all classes, flock to them as their principal holydays. They are scenes of great wickedness, especially of licentiousness, and the whole system is most polluting and degrading.

"*January* 28th, 1824.—I cannot delay telling you what the Lord is doing among us. Last Monday a messenger came from Tillipally, saying that a number of the boys were under serious impressions, and that Mr. Woodward needed some assistance. Mr. W. immediately went there and I accompanied him. We found the boys in meeting, and from their appearance, and that of others around, were at once impressed with the conviction that the Holy Spirit was indeed present. Nothing unusual had appeared until the day before, near the close of the morning sermon, when some feeling was observed among a few. The afternoon service was more marked, and in the evening at a special meeting, ten or twelve attended. We

remained till Wednesday evening, and saw much to encourage the hope that a work of grace was commenced in a number of hearts. There were frequent meetings, and solemnity was on every thing around.

"Yesterday at this station, Mr. W. had scarcely begun his sermon when it was evident that the Holy Spirit was near. He had some overwhelming views, which for a time rendered him unable to speak. Many of the congregation were affected. It was a solemn place. All the exercises were impressive beyond any thing I have known here. It was manifest that the truth took effect. The services at noon, and in the afternoon were of a similar character; and this evening a number of the girls stopped after prayers to speak about their souls. Betsey, the most forward girl in school, with two or three others, appears very tender. We are greatly encouraged, and yet have feelings of anxiety which cannot be described.

"31st.—We have had repeated inquiry meetings during the week, and from five to eight girls have attended. Mr. W. has to-day had a very interesting time with the school-masters. One who has been a little anxious, is now convinced fully of the truth. A hired man also appears serious. We hear of nothing new at the other stations; but begin strongly to hope that the time is near, when we shall see a great work.

"*February* 3d.—The prayer meeting yesterday was at Batticotta. All came together with the hope, apparently, that it would be an uncommon day; and it was so. The morning exercises were conducted as usual, but with more feeling; and in the afternoon the Holy Spirit came down with power, such as probably none of us ever felt or witnessed before, and filled all the house where we were sitting. The brother who first led in prayer was so much overcome as to be unable to proceed. He was deprived of strength, and could not for some time, rise from his knees. The afternoon was spent in prayer, interrupted

only by singing, and an occasional verse read or repeated from the Bible. It was not *common* prayer, but wrestling with the angel of the covenant, with strong crying and tears. Every thing was awfully solemn; such as language cannot describe. The worth of souls and the love of Christ, pressed upon the conscience and the heart, almost too strongly to be endured. We came home exceedingly exhausted. To-day the girls are more serious, and every thing around seems to say that God is here. Oh, that we may stand aside while the Lord passes by, as Elijah did, when he wrapped his face in his mantle and stood in the entrance of the cave. I feel afraid to do or say any thing, lest I should in some way hinder the work. May God direct.

"9th.—Yesterday we spent at Manepy. It was a most interesting day. A number of the serious boys from Tillipally, and all the girls from Oodooville were there. The Lord's Supper was administered. A native man was admitted to communion, and had three children baptized. In the afternoon there was a meeting of the youth, which was attended by the manifest influences of the Spirit. One who was sometime since awakened, rose and confessed his sin of backsliding, and with many tears admonished his companions not to grieve away the blessed Spirit as he had done. A number of others spoke of their feelings in an affecting manner. At the close, a lad of the seminary, who joined the church at Batticotta last Sabbath, prayed with an overflowing heart. In thanking God that Satan's kingdom is declining, and the kingdom of Christ advancing, he seemed to rise with his subject, until the room was full of solemnity and feeling. We had another meeting in the evening, and this morning it appears that five or six hope they were yesterday born again.

"11th.—Some of the brethren and sisters came to Oodooville for a prayer meeting last evening. It was a time of wrestling prayer until two o'clock. The principal

subject of intercession was the Seminary at Batticotta. If our interviews may hereafter be like this, we shall indeed be most favored.

"13th.—Last evening there was another prayer meeting here. Mr. Woodward and Mr. Knight came. It was again a precious time. The Lord has certainly given us a new spirit in our approaches to Him; and will, I believe, answer the prayers which he himself inspires, though we are utterly unworthy. We have just received a note from Dr. S. saying that a work is commenced at Panditeripo. Mr. W. has gone to his aid. There is progress at Oodooville. All the older girls, the woman who has the care of them, a hired man, and several others are affected. We have scarcely hoped to see so much, and now it seems but the beginning of days. How ungrateful and unbelieving we have been, but blessed be God that he can work by the weakest instruments.

"14th.—Most animating accounts from Panditeripo. Dr. and Mrs. S. went the day before yesterday, at evening, to Batticotta. As they were stepping into the gig, Amy, the colored woman, said, 'Now, Lord, send down thy spirit, while thy servant is absent.' The boys had a meeting, conducted by two of their number, who are members of the church. After it was over, and all were preparing to lie down on their mats, Amy said to one of them 'You must go out and talk to those boys again, for how do you know but they will all die to night.' He went to them, and some listened to the warning. They left their mats one after another, and resorted to different places in the garden, under the cocoa-nut trees, to call upon God. Some were alone, and others in little companies, crying 'Come Holy Spirit,' 'Lord have mercy,' &c. Dr. and Mrs. S. returning home heard them on entering the yard. He immediately rung the bell, and they came in with streaming eyes, confessing their guilt and danger. Mr. W. says that to-day many appear under deep conviction.

"17th.—Last evening a prayer meeting was held at Panditeripo, and another at Batticotta, in reference to the Seminary. There was thus a union of prayer by all the mission until midnight. It was a time of deep solemnity,—of feelings which cannot be uttered. The walls were compassed by prayer *seven* times. This morning all met at Panditeripo. The brethren who came from Batticotta are full of confidence that the Lord has at length appeared there. All but Mr. Woodward afterwards went to that station, and had a most solemn meeting with the members of the Seminary.

"18th.—We have had a meeting in our virandah this evening of some of the head-men and boys from Tillipally and Manepy. It was handsomely lighted up. Mr. and Mrs. Mooyart and the brethren, Knight, Spaulding, and Woodward, were present. It was a most interesting season. Our friends stay over night, as to-morrow is our quarterly meeting here.

"19th.—Another great day. We have never sat down to the table of our Lord under such interesting circumstances. Mr. W. preached from the text, 'Bring ye all the tithes into the store house,' &c. Oh that we may indeed do this, and prove the Lord therewith. It was a time of weeping for joy, and breaking of heart for sin.

"24th.—We went yesterday afternoon to Nellore, and with Mr. and Mrs. S. accompanied Mr. K. to two evening meetings at the houses of natives in Jaffnapatam. They were the first of the kind there, but full and solemn.

"25th.—A meeting at Oodooville for all the schoolmasters and the more serious boys. The brethren, and some of the sisters, were here. About seventy adult natives were present, of whom thirty rose and testified their belief in Christianity. Sixty or seventy children did the same. It is not to be supposed that many have as yet much knowledge of their own hearts.

"*March* 12th.—Evening before last we went to a

school bungalow, about two miles distant, to attend a meeting with Mr. and Mrs. S. and Dr. S. The bungalow was well filled, and the people gave good attention. It was cheering. Our humble chapel was surrounded by tall palmyras, pointing to the bright skies, through which the moon was pursuing her majestic way among the stars. All around spoke of the glory of God; and there was in some breasts, it may be hoped, a brighter scene than even that which met the eye from without. The next morning was spent at Panditeripo in prayer, and the afternoon and evening at Batticotta. There was a precious meeting with the lads in the Seminary. The spirit of God seemed to come down anew.

"18th.—This morning we went to Jaffna to take leave of Mr. and Mrs. Mooyart, who are about removing to the south of the island. All the missionaries of the district were there, and we had a day of prayer long to be remembered. Mr. M. took his leave of us in a very affectionate manner, and with special thanksgiving to God for permitting him to depart with such high hopes for the wretched inhabitants of Jaffna. In the evening we attended an interesting meeting at the house of a native Christian, and returned home.

"28th.—We have had a very solemn day at Batticotta. I went with Mr. W. and found the brethren all there, but none of the sisters from the other stations. In the morning the brethren had a meeting for prayer and counsel concerning the exercises of the day. Sister P. and myself at the same time had a season of prayer. All then assembled for a general meeting with the boys, who were afterwards divided into classes that each brother might take more or less of them to separate rooms. All the forenoon they thus conversed and prayed with them, collectively and individually. In the mean time sister P. and myself called in some females attached to the family. I had also a meeting with the children. In the afternoon there was

a united meeting with the youth of the Seminary which continued till dark. I have seldom felt so sensibly the force of the expression, 'the Lord is in this place.'

"29th.—We have new evidence that the spirit is among us, by the opposition excited. Some who have heretofore been very civil, and have heard patiently, and some who have professed to be anxious about their souls, now take a decided stand on the side of the adversary. Betsey's father forbids her embracing the Christian religion. He keeps a temple dedicated to a female devil, and is said to have devoted a sister of hers to its service. Probably he wants her for the same object; but I trust the Lord has better things in store for her. Her feelings are very tender and her concern for her friends is great.

"30th.—A meeting to-day at Manepy of all the children of our boarding schools. About ninety stood up to profess their love to Christ. Some who did not rise, however, give more evidence of a change of heart than some who did. It has been a solemn day, full of interest. What would the patrons of these children have felt, could they have witnessed it? What would many Christian friends feel, could they be present with us in such seasons of rejoicing and trembling. They would no doubt, find an abundant reward for all they have done for these children, and encouragement to do more, as well as to plead with God for the outpouring of this Spirit on all heathen nations.

"*May* 21st.—I may again record a precious day. Yesterday was our quarterly meeting at Manepy. The morning was spent much as usual. The afternoon was a thanksgiving season. Some of the more prominent objects for praise, connected with the present state of things, were, that God has so manifestly answered prayer, and that he has carried on his work here, so as to leave no room for boasting; in fact, so as to pour contempt on human wisdom. A view was taken of the magnitude of the work, in its various bearings on ourselves, on the heathen around, on future generations: the encourage-

ment it may be to missionaries in other parts of the world, and to the Christian public. The subject grew and warmed our hearts. The second quarterly meeting of the school-masters is to be next week, and it was agreed to have special seasons of fasting and prayer for them.

"*June* 9th.—The anniversary of our leaving America was observed yesterday at Panditeripo. We occupied the morning in contemplating the great goodness of God towards us, and in attempting to praise Him. Never have we had so much cause for praise. Never have we met with so much love towards each other, and with such great mercies to recount. We are all alive after a five years' separation from our native country, and in as good health as on the day we sailed—have received *nine children* who are still spared to us, and above all, have seen the goings of God in our midst."

The extracts concerning this most interesting work of grace, might be more extended, but the leading particulars have frequently been published. It was more encouraging than can well be imagined by those who do not know the entire apathy of the Hindoos to religious subjects, and that they are so buried up in objects of sense, as to make the offer of spiritual things to them, much like exhibiting a lovely landscape before the blind, or sweet strains of music before the deaf. It seems almost to be supposed by some, that because the heathen are in slavery to Satan, and are represented as being in prison and in chains, while the missionary goes to "proclaim liberty to the captive, and the opening of the prison doors to those that are bound," he will every where be received with open arms, and all will be ready to flock to his standard. But it is not so. They love their slavery, and hug their chains. If their attachment to idolatry does not increase with its absurdity, which is certainly a recommendation to them on account of their unbounded love for the marvellous—it is at least in proportion to the indulgences it grants. While it answers the natural craving of the human soul for some

religion, it gives one which allows the natural passions to rule and seek their own gratification, and is, therefore, very dear to them. To *reason* against this attachment, is of little avail, and that divine influence which alone can subdue it, is almost excluded through their ignorance and stupidity, and their unwillingness "to come to the light lest their deeds should be reproved."

In regard to the subjects of this work, there was a previous preparation. The greater part of them were members of the boarding schools, or school-masters, domestics and other assistants, who had been formed into Bible classes and diligently instructed. The remainder were such as lived in the vicinity of the stations, and had often attended preaching. There were few cases of permanent conviction where there was not some previous knowledge of the truth, and few in which religious impressions were not cherished by much patient labor of the missionaries or their assistants, in conversing and praying with the individuals alone. It was this *repeated and personal application of the truth* to those able in some measure to comprehend it, which principally took effect. At the same time the nearness of the stations to each other enabled the missionaries to give mutual aid in these and similar labors, and to make their public meetings more animating and impressive. Their own souls also were quickened by their seasons of social devotion. Seldom perhaps has the promise to two or three *met together* been more strikingly fulfilled. The revival commenced after a special season of fasting and prayer, and its progress was marked by a spirit of fervent intercession, and sometimes a travailing in birth for souls. There is abundant evidence in the *private diary* of Mrs. W. that she at least thus interceded with God.

"*August* 27th, 1823.—Yesterday morning I felt much cast down. I did not get relief, and after breakfast went to God. My mind was turned from myself to the heathen,

by reading a hymn concerning the coming of Christ's kingdom to all nations; and during prayer I seemed to feel a new desire, or rather to ask with new earnestness for the abundant outpouring of the Spirit at this station, so that every heart should feel, and every one coming to the house, should say, 'how awful is this place!' The more I thought of it and prayed for it, the more practicable it appeared. I could see no reason why it should not be so, and every reason why it should.

"*September* 7th.—I have to-day been with Jesus in his last interviews with his disciples, his agony in the garden and on the cross, and his appearance again after his resurrection; scenes which never before I think seemed so full of every thing encouraging, strengthening and comforting. Oh what displays of love, of tenderness, of glorious majesty. In view of all this, I feel as though there is even for me a way of access to God in behalf of this poor people. If my prayers are heard for myself, and my husband, surely I may have hope of their being heard for others. I hesitate to say there is a connection between my prayers and the blessings we receive; but of this I am sure, that what I desire and ask, is given in very many instances. Would that I had a heart to continue instant in prayer. Lord take away my sloth, my unbelief, my hardness of heart, my distrust of thee; and grant me humility, activity, tenderness of heart, and strong faith. Can I not say, Lord thou knowest that I desire above every thing to be like my Redeemer; to have his spirit, to be filled with his fullness, that I may glorify thee among this people?

"20th.—Have been feeble in body and feeble in spirit, but trust I have had some earnest desires, and some delight in reading God's word. *That* is to me more and more the Book of books. I relish very little besides, on the Sabbath.—What can men say like the language of God? Oh that I loved and understood it more.

"*January* 31st, 1824.—Some weeks ago, as I was

partly recovered from my sickness, and could command my time, I resolved to observe my old season of prayer at noon, and to pray for the same objects. The individual first selected was Betsey, partly because I thought her conversion would be a great blessing to the school, and partly because she has had repeated seasons of seriousness. For a few days I bore her on my heart, but with more or less variation of feeling. On Charles' birth-day, January 12th, we were at Manepy. He told me, as I thought, a lie; the first I ever knew him tell. From that time I seemed to regard him in a new light. I before knew that he was a sinner, but now it was a reality; and the thought took complete possession of my soul. That I had borne a child who was an enemy to God, a rebel, an heir of hell, was humbling, overwhelming. I could not endure the reflection. Immediately I resolved to give the Lord no rest, if he would permit me to plead with Him, until this brand should be plucked from the burning. He became then my burden, almost to the exclusion of every thing. Betsey was almost forgotten, and I thought I could neither eat nor sleep till the desire of my heart was granted. We were called to Tillipally, and I earnestly hoped, that being where the Holy Spirit was operating on the hearts of sinners would be blessed to his soul. My two great petitions were that he might share in the influences of the Spirit, and that Mr. W. might be prepared to see a work at home. Here I cannot help saying, what appears to me a a just tribute of gratitude to God, that in nothing of late, have I thought my prayers were heard so evidently as always when I pray perseveringly for my husband.

"*March* 20th.—Last Sabbath I had for me, great nearness to God, and a feeling that I could ask any thing I would, without fear of a denial. He appeared *my friend*, to whom I could come very near, so as to talk face to face, and order my cause before Him. This feeling continues, and I would say with deep humility, that I never

felt so much that it is a time to call upon God, to get near and to wait before Him, and plead with Him, as during the last week. It has been an unusual week, I have had some seasons which cannot be forgotten. I enjoy our social meetings very much, but they are not to be compared with coming near to God in secret. To-day I have wrestled principally for the children here; have felt as I never did previously for them; have wondered that I have before felt so little. Perhaps God will now permit me to call and not hear. It would be right, but still it is my privilege to pray.

"*November* 13th.—Appearances of a revival continue. We have this evening had a prayer meeting here. Yesterday was communion at Manepy. A precious time, though I felt more for the people than for myself. All was still and solemn, and I believe that the Holy Spirit accompanied the word and ordinanees. I have for some time, had unusual delight in prayer; but have thought too much of some hindrances to a word of grace. Have had a good season to night, but felt too little my exceeding sinfulness. I have at all times too little feeling for the people."

As intimated in the last extract, there was again, towards the close of the year, a revival of the work of God; a few notices of which from Mrs. W.'s communications to her friends, and an account of the reception to the church of some of the converts will be added.

"*November* 5th.—I believe that the Lord has come near us again, and surprised us when we had almost ceased talking about another refreshing. Our monthly meeting before the last was unusually solemn. The quarterly meeting, a fortnight after, still more so, and last Monday, at Oodooville, the prayer meeting was peculiarly marked. Some of the native members appear more awake, and on the minds of the brethren and sisters generally, there is a deep conviction that the Lord is ready to pour us out a blessing.

"25th.—I have been deterred from writing, since the last date, through fear of saying more than I ought concerning what we now term a *revival*. It is so great a thing that *our eyes* should again see the stately goings of God, in this way, that I know not how to speak of it. There is more or less unusual seriousness at all our stations. The children who give evidence of conversion are much engaged. Some who were careless are awakened; and we hope two or three are born again. One of the first boys in the Seminary, named Dwight, for whom, more than almost any other, prayer has been made without ceasing, is of the number. This school is, as it was before, the principal burden of our hearts. Nearly all in it now profess to be under some concern of mind. In the Female Central School eight or ten profess to be again awakened; and by their prayers and tears manifest that they feel something. The older ones, who give evidence of a change of heart, every day call one or more of the others aside, and pray and converse with them; a means which has been blessed.

"*December* 8th.—The goodness of God is still manifested among us. The members of the Seminary are all somewhat affected. A young man, superintendent of schools at Tillipally, and one school-master, hope they are born again. Yesterday was our prayer meeting at Jaffnapatam, and a very solemn day. In the evening we remained to attend a meeting in the Wesleyan Chapel. The house was full of English, Dutch, Portuguese and Tamulians; and addresses were made in English, Portuguese and Tamul. We returned late by a fine moon. This morning the collector of the district and his lady came out to breakfast, and remained with us till twelve o'clock, conversing freely on religious subjects.

"11th.—We had last evening another season of social prayer at Oodooville—a time of wrestling with the angel of the covenant. I think I never knew until lately the

blessings of social prayer. We attended communion yesterday at Manepy—a good day. Two domestics there, who have long been exceedingly hardened, and during the other revival felt nothing, are bowed down under a sense of sin. It was very affecting to see the cook, an old Portuguese man, stand up with more than thirty native children to signify that he felt he was a great sinner, and hoped to give himself no rest until he found it in Jesus. You cannot understand the import of this without considering that 'Jesus Christ' is here a despised name. The girls' schoolmaster at Oodooville is grandson of an Odigar, and of a high family. He has perhaps excited as much feeling in our hearts as any one. In the time of the last attention to religion, he was awakened, but his friends were too strong for him. Now he is in great distress.

"16th.—We have had a meeting of the school-masters at this station. It was a time of feeling and of triumph. To our surprise and great joy, the girls' schoolmaster addressed them, and then led in prayer. His utterance was several times checked by weeping.

"*January* 1st, 1825.—I feel disposed, this evening, to wish you a 'happy new year,' and to tell you something of our enjoyments. We did not 'dance out the old year,' but we prayed and sang praises to the Lord; and blessed be his name for having given us such occasion. I hope you know that at the commencement of the last year we were blest with a revival of religion. We again witness the influences of the Spirit on many hearts and are permitted to rejoice over several young men of talents, and influence, as apparently born again. Some others particularly in the boarding schools, are in a very encouraging state. Many are more or less affected. Several domestics who have seemed harder than the 'nether millstone,' are now very solemn. The young men, if they prove to be children of God, will be a great acquisition. Prayers

have long been offered on their account, and much labor bestowed on them. We may and do hope that the Lord has graciously answered prayer.

"The two revivals here have, I believe, been marked with similar features to revivals at home. They were preceeded by a deep sense of deficiency in the missionaries, which led them to humble themselves before God; and they were accompanied throughout with a Spirit of prayer; a pleading—a wrestling for souls—something I think of what our Saviour expressed when he said, 'I have a baptism to be baptized with, and how am I straightened till it be accomplished.' Social prayer meetings have been peculiarly blest. Even while we have been speaking, our prayers have seemed to be answered. In a number of instances, the missionaries have set apart one hour in the day to unite in prayer for the same object, for five days in succession. On the sixth, a part of the day has been spent in fasting and prayer, and on the seventh, all have met together for united supplication. One of these was in behalf of the young men whom I have mentioned. They were called together for a meeting by themselves on the seventh day, while several of the brethren and sisters were praying for them. After a very solemn morning, they were called in and addressed with much feeling. The concern felt for them while the Spirit of God is so near, was mentioned with weeping. They have all since, seemed to tremble for their souls; and of some we hope that they have found peace in believing.

"After looking back upon the past year, we closed it with overflowing hearts, and entered upon the new one with such expectations for the church, as we never had before. What may we not look for in the year to come? How many precious souls will begin to live? How may the Saviour be honored, and the adversary confounded? Are we sufficiently thankful that we live in these glorious days?

"14th.—The candidates for admission to the church were examined to-day, and forty-one accepted to be received next week, on Thursday. Who could have expected that we should ever see such a day? I have many times of late, been ready to inquire, is it so? or is it a dream, that I see such things among the heathen? Do you not rejoice more than you can express? How then must we feel, who see and know far more than you can, the indifference and the wants of this poor people. Just now, the cholera is raging in some parts of the district to a dreadful extent; so that whole families are swept off in a few hours. In one house, where were twelve persons, only one child remained in a few days. It is an awful scourge. After it abated a little, the people made an idolatrous ceremony at great expense, as a token of gratitude to the gods; but the epidemic immediately raged again with more violence than ever. Still they do not learn righteousness. On the contrary, they seem more than ever, mad upon their idols.

"23d.—The great and joyful day is past. I thought we could not well feel more, while in these bodies of clay. Mr. W. wrote to D. and gave an account of the scene, the evening of the same day. The ordinance of baptism to so many, was particularly affecting."

The account alluded to is here added.

"The large temporary building erected for the occasion, was in a scattered grove of palm trees, in the village of Santillepay, which is central to all our stations. It was about one hundred feet long and nearly seventy in width. At one end was placed a decent pulpit, brought from one of our stations, and towards the other, the floor of earth was made a little ascending, to bring the audience into view, as they sat upon it, on neat mats, with which the whole was spread. The top and sides of the building, which were covered with the braided leaves of the cocoanut tree were lined with white cotton cloth, giving the

whole a light and neat appearance. In front, were two or three fine spreading trees, like large branching elms. On one side, open rice-fields were in sight, and on the other, thick gardens filled with large fruit trees, shading the low mud-walled and leaf-covered houses of the natives. In the rear was a school *bungalow*, where many heathen children had been taught the first principles of Christianity, and the word of God had been often preached, and prayer frequently offered; but neither the place where the temporary church stood, nor the adjacent habitations, had ever resounded with the voice of prayer or praise.

"In front of the pulpit was the communion table, before which, in the form of a half-moon, were the candidates, forty-one in number, and native members. Back of these, through the centre of the building, were the head men and other more respectable natives, while the common people occupied either side. In all, from twelve to fifteen hundred were present. There would probably, have been twice that number, but for the prevalence of the cholera in the village at the time, and a heavy fall of rain the preceding night.

"The exercises were appropriate and well received. At the close of the sermon, the candidates rose, and were addressed on the nature and design of the ordinance of baptism; after which having given their assent to the articles of faith, they came forward one by one—from a small girl of *twelve*, to a gray headed man of *seventy*, and received baptism in the name of the Father, Son, and Holy Ghost. It was very affecting. The names of *Dwight, Huntington, Martyn*, and *Parsons* among the lads, and Harriet Newell, Susan Huntington and others, among the *girls*, as pronounced over them, brought many tears into our eyes, and excited many aspirations from our hearts, that the spirits of those whose names they bear, might rest on them. The old man, whose head was nearly as white as the cloth round his body, came forward trembling, and as he bowed

his aged locks to receive the emblematic water, and the name of Andrew, he seemed to say, 'Now lettest thou thy servant depart in peace.' This Andrew is a fisher. After the baptism, the candidates and the members of the church rose together, and entered into covenant with the Lord and with each other, to walk as Christians. The affecting ordinance of the Lord's supper was then administered to seventy native members, and sixteen of our own number, including three brethren of other denominations. As the congregation were dispersing, we united in singing, 'Come let us anew, our journey pursue.' It has been indeed a day of joyful solemnity."

"23d, *Sabbath.*—On Friday evening some of our number met at Oodooville for a *thanksgiving season,* and it was a precious time. To-day has been full of interest. Mr. W. preached from the words, 'I thank thee, O, Father, Lord of Heaven and Earth, that thou hast hid these things,' &c. A thanksgiving sermon. Some, who but a short time since, had no ears to hear, and no hearts to feel, and no minds to understand, were evidently fed by the word, and united in thanksgiving to God, for His great mercy. After service, Mr. W. proposed that those who from a full sense of the importance of the subject, and of their own condition, wished to be considered candidates for admission to the church, six months hence, should come to the house and give in their names; and hereafter meet him once a week for instruction, with reference to such an event. Twelve, besides girls of the school, gave in their names."

A similar meeting to that in January was held at the same place in July, when eight were added to the church. Some who gave pleasing evidence of being truly converted were still kept back by their friends from making a profession of their faith in Christ. A young man who was then received, was obliged to leave his relations privately, two or three days before the meeting, and

go to one of the stations, at a distance from them. They then waylaid him on the road to the place of meeting, but he escaped them, and reached the temporary chapel. A native constable was there to prevent disturbance, who protected him against his relations, or they would have dragged him away, even from the communion table. When he was baptized, they came forward and loudly protested against it in the midst of the congregation.

CHAPTER X.

VOYAGE FOR HEALTH—DEATHS IN THE MISSION—MISSIONARY SCENES—HEATHENISM OF THE ROMANISTS—MEETINGS—DEATH OF A CHILD—SABBATH SCHOOL—NATIVE MARRIAGE—PRIVATE DIARY.

In the summer of 1825, the health of Mrs. W. was so much impaired, that her life was seriously threatened. A change of air was tried for some weeks, by a removal to a small fort on a rock surrounded by the sea, a few miles west of Batticotta. This proving insufficient, late in the season, a voyage was determined on. As the north-east monsoon was about to set in, during which the native boats do not venture along the coast, it was with difficulty that a dhonie* was engaged, and when engaged, it was dangerous to attempt the passage to Madras as proposed. A few particulars of this passage, as afterwards given by Mrs. W. though not very important in themselves, will serve to

* The native boats called dhonies, have no decks and are very sharp both fore and aft. Over the greater part of the vessel is a roof of sticks and braided cocoa-nut leaves, to keep off the sun and rain, under which, in what may be called the *hold*, the passengers, if any, must accommodate themselves. Just in front of this is a kind of hearth where the cooking is done; and as this is covered by a part of the roof, it is most conveniently situated to bring all the smoke into the passengers' berth.

show things as they were, and to illustrate the leadings and protection of a kind Providence.

"*November* 7th, 1826.—One year this day, we left our home, and went forth, not knowing the things which should befall us. I had not set up at all for some days, and was unable to make any arrangements for our voyage, or concerning the house. Mr. and Mrs. S. and Mr. W. did what they could. I was carried to Manepy, and there we parted from our two dear little ones. Harriet was delighted with being at M., and gave me the last kiss with a smiling face. Joanna I left on the floor with her toys. Charles accompanied us. Many people from Oodooville came to take leave, but I could only cast my eye around upon the circle without saying a word. The least indulgence of my feelings would have been too much for me. Do you ask, what were my expectations, and how I felt? I did not expect to see again the faces of those whom I left; but I believed I was going with the approbation and direction of God, and that I should have his presence and support in all that was before me. I was exceedingly borne down under a sense of my unfaithfulness to the people, and my ingratitude to my Saviour, in not having exhibited before them more of the purity, of his blessed gospel.

"We were accompanied to Kaits, ten or twelve miles, by Mr. S. At the sea shore where we were to take a boat for that place, we found the brethren, M. and P. from Batticotta. Took leave of them, and went into the boat just after sunset. A cloud soon came up. It was dark and threatened rain. The boatmen being ignorant of the channel, soon got out of it into shoal water, and the boat run aground. The danger of my being in an open boat through the night, and probably in the rain, was so great, that Mr. S. and Mr. W. jumped into the water, and after much urging and bribing induced the boatmen to follow their example, and with great difficulty shoved the boat off. Soon however it was again in the mud. After several

attempts, and working long in the water, they succeeded in getting under way, and we arrived at Kaits about midnight. I was much fatigued, but was put on a couch in the magistrate's virandah, and after a cup of tea which his lady kindly provided, had a little rest. The next day there was no wind. I was very ill, and our prospect was dark. Not a ripple appeared on the surface of the water. The boatmen said they would not go after the 9th, as it would then be new moon and they expected the setting in of the monsoon with a storm. In the morning there was still no wind, but some hope that there would be; and although the boatmen strenuously objected, as the season was so late, Mr. W. finally induced them to make preparations for sailing. We felt that it was the last moment, and the necessity of our going was urgent. A light breeze sprung up about 7 o'clock. We were soon at sea. It carried us across the straits before 5 o'clock and to Negapatam by midnight. Here the boatmen anchored, and nothing would induce them to proceed any farther till daylight. As they have no compass, they are exceedingly careful to keep near the shore, and will not usually sail in the night. We came on by short distances, and should have done by much shorter, had not Mr. W. sat up with the men every night till 12 o'clock, and encouraged them to keep their sails spread till that time. Afterwards we lay at anchor, rolling with the waves, in a very uncomfortable manner, till morning. The weather was rainy. Heavy clouds were on all sides of us at times, with much lightning and thunder. The season was so far advanced that almost every thing was threatening. We however reached Madras safely on the fifth day, in the morning. I had gained a little at sea, though our situation was so uncomfortable. The surf being high, we had some difficulty in getting on shore, and the exertion occasioned my fainting as soon as I reached the custom-house. We proceeded to the Wesleyan Mission-house, and were received

most kindly by Messrs. Carver and Hoole, and by Mr. and Mrs. Williamson.

"Our first step was to consult a physician. Dr. L. visited me, and at once made himself so well acquainted with my case, that I felt much confidence in him. He did not encourage any hope that I should soon be well; and advised us to proceed to Calcutta, or try a land journey. We therefore sought a passage to Calcutta on a brig lying in the roads. She was full. In a day or two, a ship came in, but she was taken up immediately by government, to carry troops to Rangoon. Another ship came to anchor, and on her we engaged a passage. Sunday was the day mentioned for sailing, and we intended to embark on Saturday. Our luggage was sent to the ship on that day, with a note to the captain requesting to know decidedly, if he would sail earlier than Monday, as if not we preferred waiting till then before coming on board. The man returned without an answer—we would not embark on the Sabbath, and waited till Monday. The vessel had then sailed. This threw us into great perplexity. All our clothing was gone, and there was little expectation that we could follow it. What should we do? After two or three hours anxious planning, we were agreeably surprised by the arrival of our trunks, with a polite note from the captain, saying he had sent us word that he should positively sail on Sunday, but we did not appear. As the weather was bad, he did not dare to remain longer in the roads; had put our things in a boat, and hoped they would reach us safely.

"We were much disappointed. No more ships were expected during the height of the monsoon. Two had been long looked for, but were now given up as lost, or as having gone on to Calcutta. The rains had fully commenced. How then could we undertake a land journey. There was however no alternative, and we made arrangements to go to Bangalore, two hundred miles distant, in

palankeens. The rains continued so violent, that we were detained a few days. When they abated, we prepared to leave. Our palankeens and bearers were at the door. Food for a day or two was cooked, and every thing was packed up. Suddenly a heavy rain came on, and we found it impossible to go that evening. The next morning a note came in, saying that one of the long expected ships was approaching the town. This induced us, especially as the rain continued heavy, to turn our faces again towards the sea. Some friends advised us not to venture out, as storms and a long passage were to be expected. No one ought, they said, to go at that season. We however sought, and I believe found direction; and November 8th, embarked on the "Sir Edward Paget." We reached Calcutta Sabbath morning, the 27th, the same day on which, as we afterwards learned, our darling Harriet died at Jaffna. We did not go on shore till the next morning. I will not continue my account of what befell us while we were gone, as I presume Mr. W. gave you all the most interesting particulars as they occurred. You know that we were brought back in safety, and with much joy, to our beloved Jaffna circle, after an absence of nearly seven months."

The goodness of God was manifest even in the disappointment regarding the passage from Madras, as that obtained, was altogether favorable, while the ship first engaged had a long and dangerous time, with bad accommodations.

A residence in Calcutta for about three months of the cold season, when the climate is comparatively fine, produced a good effect on the health of Mrs. W.; and her husband improved the opportunity to solicit funds for the Seminary at Batticotta, as well as in other ways to promote the objects of the mission. In his application for aid, he was in a good degree successful, being favored with the countenance of Bishop Heber, Archdeacon Corrie, and

the Rev. Mr. Thomason, names connected with those of Brown, Martyn, and Buchanan, in the religious improvement of India; and of some gentlemen high in office, in the Government, as well as missionaries of different denominations. Mrs. W. while there, was able to write but little. Her letters to Jaffna, which were the most interesting, were lost in the manner before mentioned. One to her friends in America is here given.

"CALCUTTA, *January* 18, 1826.

"MY BELOVED PARENTS,

"Mr. W. has written to you a number of times since we arrived at this place, and I have constantly intended to do so, but have been unable. Before this, you will know of our having been called from our work to Madras, and thence to this place, by my ill health; and that a change of medical treatment, the voyage, and the cold air of Calcutta have, by the blessing of God, produced a favorable alteration. A few lines sent last week by Mr. W. will have informed you, also, of the dealings of God with our mission, since we left home. Our dear sister Woodward sweetly closed her eyes upon the world, on the 24th November. We left her quite feeble. She became gradually more so, and at length sunk before her friends were aware of her danger. On the 27th of the same month, our dear Harriet Maria, and Jane Spaulding were both cut down in the midst of health, by the cholera. A day or two after, two native adult members of the church, and one candidate for admission, died of the same dreadful disease.

"Mr. S. in writing us, gives the particulars of Harriet's sickness, which lasted only nine hours, and then says, 'The closing scene I need not describe. Our dear Harriet fell asleep, we trust in Jesus, at half past ten on Sabbath morning. Jane was attacked at half past one, and died at half past six, after just five hours illness. Our dear Harriet and Jane, both cut down in one day! Oh, it was a shock which seemed to break our hold on earth.

Just as Jane left us, I read the 226th Select Hymn, 'Ye mourning saints,' &c., which expresses our feelings and consolations, better than I can myself. The dear children were always kind and affectionate to their little sisters, and exceedingly attached to each other. In death they were not divided, and to us they are more lovely than ever. They used to pray for you all, and in many ways were great comforts to us. But they are gone. The Lord is as kind in taking as in giving, and they fill just the place in the works of God which he designed they should fill. Is not this enough? We pity and mourn for dear sister H. We think it must be more trying to her, and to you to hear the sad intelligence alone, and in a strange land, than it would have been to see and know all as it passed; and then after the scene had closed, to sit down with those whose hearts and whose souls could have flowed and felt with your own. We long more than ever to see you. Oh! how it would fill a sad vacancy."

"Now, my dear parents, what shall I say of our feelings when letters containing all this intelligence, were brought us at once. It was a stroke which I knew not at first how to bear; but the Lord soon comforted me. In regard to dear H. it is a wise and kind Providence to her and to me—to her because she is, I trust, where she often prayed to be, 'with God in Heaven,' and to me because I needed something to wean me from my cares and attachments and to humble me before God. I have long felt myself exceedingly unfit either to live or to die. It is now my great desire that this affliction may be the means of preparing me for the whole will of God. You know we have thought that Harriet had an uncommon sense of sin, and dread of offending God. She has often affected me so much by talking on this subject, that I have been obliged to get away from her and give vent to my feelings, in tears. But whether she is saved or lost, the will of the Lord is done. Let him be glorified."

Mrs. Woodward, whose decease is here mentioned, was the first removed from the little band that went out together in the Indus. Her health was never firm in India, and for a few months preceding her death, she had been very feeble. Her husband conversed with her freely on her prospects, two days before her departure, though little aware that they were so soon to be realized. They went down to the banks of Jordan together and took a cheering view of the Canaan beyond. After the immediate approach of death was apprehended, which was but little more than twenty-four hours, she was unable to speak, but indicated by her countenance, as she lay scarcely breathing, the serenity and peace of her departing soul. Her body was interred at Tillipally, in the burial ground at the west end of the old church, where were previously deposited the remains of Mrs. Poor, Mr. Richards, Mrs. Knight, (previously Mrs. Richards) and three children of the mission.

The return of Mrs. W. to Ceylon, was by way of Madras. Her better health enabled her now to enjoy the prospect in approaching this place on a fine morning in April. The air was clear, the atmosphere perfectly transparent, and the bright sun gave full effect to the grouping of the various objects usually presented in an Indian city, as well as to those peculiar to Madras. There were to be seen burning sands, and green groves; low and dirty houses along narrow streets, and splendid mansions surrounded by extensive and luxuriant gardens; the low domes of many dingy heathen pagodas, and three or four tall white spires of Christian churches. A few miles from the sea and from the town, is St. Thomas' Mount—where it is pretended that the Apostle Thomas laid down his life as a martyr. It rises to no great elevation, but with some other undulating hills, gives a little variety to the usual monotony of the strait and level coast. At the south, on the shore, is the village of St. Thome,

conspicuous for its Catholic churches, and buildings in the Portuguese style. Between this and Fort St. George, is the Nabob's palace, a large irregular pile, and also, a little back from the water, the Governor's residence and hall of audience, two spacious buildings with porticoes and marble-like colonnades, surrounded by extensive pleasure grounds. The fort is an immense fortification, inclosing many large edifices, among which is a church. To the north of this is Black Town; inhabited principally by the native Hindoos, Armenians, and decendants of Europeans. The English usually reside in country-seats scattered in the midst of beautiful gardens, in all parts of the vicinity. The town is walled on two sides; the side next the sea is not walled and the remaining one only in part, ending with a battery, which with a fort, commands the open space. There are but few good houses within the walls. On the beach, however, are long rows of high buildings with upper and lower *virandahs* which appear to good advantage from the water. A roaring surf is always beating at a little distance from their front. These and other large buildings are *stuccoed* with white cement, which at Madras is made in greater perfection, perhaps, than in any other part of India. It is prepared of the best shell lime, ground up with pure and coarse sand, so as to have the consistency and softness of thick paint, and is commonly mixed with *jaggery* (a coarse sugar made from the palm tree) and the white of eggs. For floors some glutinous seeds are occasionally added to give it the more strength. When there is a proper ground laid for it, by at least two coats of strong mortar (the last of which is wet with the dissolved jaggery, and rubbed with a wooden trowel until it is very hard) this cement may be so applied as to have the smoothness and almost the durability of polished marble. It gives the smaller houses a neat, and the larger edifices a splendid appearance.

This, as well as the general brightness of the scene

always strikes a stranger from a temperate climate, as does also the dirty appearance of the almost naked and dark colored natives, who throng the streets and the beach. Among these are, however, many in flowing robes of white muslin, with rich turbans on their heads. Some are *doobashes* or interpreters, of whom several usually resort to a ship, to offer their services, the moment it comes to anchor. One at least, if possible, attaches himself to each passenger, whose eyes and every motion he will watch, to meet or anticipate his wishes, as though born to wait upon him. Indeed, in landing, the services of some one are needed. The surf rises so high, that the ship boats cannot pass it. Every thing is landed in *surf-boats*. These are wide and high, formed without timbers, of boards sewed together, and stopped with *coir*, so as to yield to the waves and sand as they take the shore. As soon as the boatmen get into the surf with a passenger unacquainted with the language, the man in the stern drops the oar with which he was guiding the boat, and begins to ask for presents. If he then has no one with him, who can speak the language, he must probably choose between giving a dollar or two, or getting wet in the surf. When on shore, if he has no one to look after his luggage, he will find himself surrounded by *coolies*, one of whom snatches a trunk, another a box, and a third a cloak or umbrella, and there will be as many helping him as there are articles to be carried, and all perhaps going different ways. One may thus very soon find no desirable evidence that he is in a heathen country.

At Vepery in the suburbs of Madras is the oldest mission in India, except that at Tranquebar, it having been established more than a century. There are two or three hundred communicants, and a respectable congregation which assembles in a large Gothic church. There are also extensive accommodations for schools; but there

is apparently but little piety among the native Christians. In Black Town there are mission chapels of the Wesleyans, Independents and Episcopalians, in which are some real worshippers of the true God from among the natives, as well as descendants of Europeans, though the number is as yet but small.

In the vicinity of Madras are some very ancient remains of heathenism. What are called the seven pagodas, on the shore a few miles to the south, are a great curiosity. At a distance there seems to be nothing but an irregular mass of rock. As you approach, however, you perceive that the rock has been shaped by the hand of man into domes, temples, pagodas, animals, &c. Among these, some of the principal are as follows. A pagoda twenty feet high, covered with sculpture. In bas-relief, on the surface of the rock near, is Krishnu with Hoonimun his favorite monkey. Opposite to this, and surrounded by a wall of brick, are several pagodas of great antiquity. Adjoining is an excavation in the rock, supported by columns in the entrance to which many interesting figures are sculptured. In another spacious excavation is a temple to Siva, who is represented in the centre. He is of a large stature, with four arms, and his left foot resting on a bull *couchant.* At one end of the temple is a gigantic figure of Vishnu sleeping on an enormous cobra-de-capello, and near it is a human figure suspended with the head downward. Over this temple is a smaller one, wrought from a single stone. Adjoining, is one in the rough, and a mass of rocks, of which the upper part is shaped like a pagoda. The figures of many animals are carved in the rock around, among which is an elephant, quite to the life. As the sand is blown in upon the ruins, the elephant appears as though wading in sand up to his knees. There are attempts to represent the lion; but as is usual in India, where the animal is unknown, these attempts have not been very successful. The whole has

long been in ruins, and parts of the ruins are now surrounded by the waves.

While absent at Calcutta, Mrs. W. had become acquainted with Miss Bird, a pious English lady, who had left her native country to devote herself and her property to the good of India. She was a niece of the celebrated Mr. Wilberforce, and a cousin of the two Bishop Sumners. For many years she resided at Gorruckpore, in one of the upper provinces, laboring principally with adult females, and superintending a few schools for girls. Afterwards she took up her residence at Calcutta, continuing her exertions for the instruction of ignorant females, and preparing elementary books for the use of the natives. In these labors her health failed. She was then urged by her friends to try the air of her native country. But she was unwilling to leave her work, and remained in it until called recently to her reward. Rough copies of two letters to this lady are here given, though one, which is without date, must have been written some time after the other.

Oodooville, *June* 28th, 1826.

"My Dear Miss Bird,

"You have perhaps heard of our safe arrival at home, and may have expected to receive a letter from me. We left Calcutta with mingled emotions of pain and pleasure; pain at the thought that we should no more see the faces of those we left, and that we had done and received so little good, but pleasure, and I trust gratitude, in view of the mercies experienced there, and in the hope of soon meeting our Jaffna friends, and engaging in our delightful work among the heathen. We had a tedious and somewhat dangerous time, of seven days, in getting down the river; but the weather, after we got to sea was very mild, and our passage though long, was pleasant and conducive to my health. We arrived at Madras on the 1st April, and having spent two weeks there very pleasantly, except

that I suffered from the excessive heat, embarked for Jaffna, on a small brig. We had rough and threatening weather; and the vessel being light, we were much tossed about, and exceedingly uncomfortable, but after eleven days beating against the monsoon, we reached Jaffna, and were welcomed by our dear friends and associates with great joy. Our first visit was to Manepy, where we left two darling children, seven months before. One of them was not. The other remained, but was unwell. My health seemed declining, and I thought that I had returned only to take a final leave of my friends, and of all earthly scenes. Mr. W. too, was quite ill. After visiting the different stations, and enjoying some seasons of prayer and thanksgiving with our brethren and sisters, we came to our own home—the spot, more than all others, dear to us, where our health has been improving. Our brethren and sisters were not alone in giving us a welcome. Many of the people around, expressed much joy to see us once more. The members of the church, especially, evinced their feelings by many tears; and when I learnt how much they felt on our account, when we were absent, and how much they prayed for us, I thought it might be in answer to their prayers that we were preserved in sickness and danger, and brought back to them in safety.

"Little has occurred in the mission since our return, likely to interest one so far away. About three weeks since, a pleasant evening was spent at Batticotta, in dedicating several small houses for prayer. The youth in the Seminary, have complained that they had not convenient places for religious retirement. Twelve low houses or rooms about eight feet square, were consequently erected for their accommodation, on one side of the *academic grove*, which is a grove of cocoa-nut trees, covering more than an acre, and having on the three sides the buildings of the Institution. That the students might consider these rooms as sacredly appropriated to their proper object, the

missionaries with their wives, were invited to spend an evening in religious exercises suitable to the occasion. Mats were spread for the company along the front of the neat white houses, between two rows of young cocoa-nut trees, whose broad spreading and drooping leaves met and formed over our heads, a most luxuriant and beautiful canopy; scarcely concealing the mild but bright moon-beams, that gave to night almost the cheerfulness of day. The enchanting beauty of the scenery, together with the reflection that these houses were erected at the request of youth, there seated with us, who were recently enveloped in heathen darkness, added not a little to the interest of the exercises; and had no doubt some influence in prompting the earnest petition, that, in the great day, it may be said of many, 'this and that man was born there.'

"There are no special religious impressions manifest, in our schools or among the people just now; but one poor old man daily comes bending upon his staff into our virandah, to receive instruction. His tall form and white locks would attract your attention, and his emaciated body induce the inquiry whether he wanted food or medicine. He was formerly an Odigar, or head man of a village. He can read understandingly the New Testament and tracts. His relations are dead, except a grandson about twelve years old, who accompanies him at all times. While tottering over the grave, the old man's eyes appear to be opened to see his danger, and he listens to instruction like one really hungering for the bread of life. He is an affecting object. None can know how much so, who has never seen an aged heathen convinced of his long delusion, and looking to Jesus for forgiveness of sin, and for preparation of heart to die in peace.

"The death of Bishop Heber must have occasioned much mourning in your circle. Pray how was Mrs. Heber supported under the heavy stroke? When will his loss be made up to the natives and Christians of India?

Some one told us that the Rev. Mr. Sumner, a relative of yours, and chaplain to his Majesty, is a candidate for the place."

"MY DEAR FRIEND,

"Your kind letter of September 29th, came to hand three weeks since. We were very glad to hear of your safe arrival at Gorruckpore, and that you had again entered on your interesting labors. The difficulties you experience in prosecuting your work as you wish, are, I think, such as we well understand in Jaffna. Nothing you can say of the 'deceit and unchastity' of the natives there, will be too much to apply here, and we have many trials even with those who are separated from the multitude, and of whom we hope well. Christianity, instead of effecting a greater change, in those who are hopefully converted, than it does in converts in a Christian country, as it must do to raise them to a level with such converts, seems to effect less; and it is long before they appear to see a beauty in holiness, so as to pant after it. Most of our members have generally 'run well,' and seem to grow in grace. A few have been under discipline for a time, and then have been restored; the discipline having been attended with much apparent benefit. There may be more chaff with the wheat than we suppose, but the sifting time will come.

"I am happy to answer your inquiries concerning our girls' school. This school, as you are aware, was commenced with girls from each of the different stations. An account of the manner in which we began to collect them *here*, will, I think, give you a correct view of the course pursued at the other places.

"Soon after we came to Oodooville, two little girls were often seen about the house, and sometimes looking in at a door or window. If we spoke to them, they appeared alarmed, and ran away. After a while, as we noticed them a little, they became more familiar, ventured to

stop and listen to us, then to sit down on the door-steps a few minutes, afterwards to receive a little fruit when offered; and at length, by the promise of a jacket, when they should be able to make one, they were induced to take a needle and learn to sew. They were much pleased, and every day came and sat in the door two or three hours. We then told them of the advantages of being able to read, and persuaded them to try to learn. After about six months they felt quite at home, and were on the premises nearly the whole day. After this, we spoke to their parents about allowing them to remain all the time. They however could not think of having their children 'lose caste' by eating on our premises, and there was no custom for girls to be instructed. The father of one of them was the keeper of a devil's temple, next door to us; a very bad man. The mother was little better.

"About this time, we had a native woman in the family to take charge of my infant, and she requested to have her daughter, a girl about eight years of age, with her. Soon after, a member of our church brought his sister, and another her daughter. Thus we had three who took their food on the mission premises; but nothing could induce either of the parents of the two day scholars to leave them with us, until these three had been nearly one year in the school. One night a hard storm prevented their going home. They staid with the girls and one of them was persuaded to partake of their supper. The other would eat nothing. Some weeks after this, the father of the girl who had eaten on the premises brought her to us, and said, 'you have been like a father and mother to her, so you may now take her, but tell me what you will do for her; you must find her a husband.' We told him that if she continued a good girl, we should take care of her, and he must not come in a few months and take her away. The man was evidently induced to give up the child, by her own entreaties. After this, we had less dif-

ficulty in inducing others to come to us, and their parents to give them up.

"An old Portuguese woman is with them night and day, to watch over them; and they are wholly excluded from intercourse with the other sex, except what is unavoidable with the domestics of the family. No stranger, male or female is allowed to go to their *bungalow*, and if friends come to see them, they meet in the virandah of the house.

"'How many assistants are employed for them, and for what are they training?' Their washing is done by a man, and they have a girl to assist them in cooking. They have a Tamul teacher half the day, the other half is spent in sewing, under my direction. We are training them up to be Christian teachers, and wives for our native assistants. Three of those who are hopefully pious, are now teaching girls' schools, and they do much better with them than men. Four have married native assistants. The benefits visible to the people, are already such that we have now many more girls brought to us than we can receive, and we could obtain almost any number, though many still think that females are only the worse for any kind of learning.

"'Do you allow them to visit their friends, &c.?' They spend two days and one night at home every month; and do not go at other times except in case of sickness, death, or weddings. They marry as soon as marriageable, when they have an eligible offer; though if it were not for the very loose habits of the people, we should prefer having them wait longer.

"You inquire about the adult population, our labors among them, and hopes and expectations concerning them. We are surrounded exclusively by heathen and Roman Catholics. Our hopes do rest *principally* on the youth in our schools, but by no means as Bishop Turner thought, *exclusively*. Our church consists of about one hundred

and sixty-five native members, of whom a majority are over twenty, and several are over fifty years of age. Of all of these, we have more or less satisfactory evidence that they are truly converted from sin to holiness, and that from being idolaters and the slaves of Satan they have become 'the sons and daughters of the Lord Almighty.' You will perceive, therefore, that our labors are by no means confined to children, and that we could not without great ingratitude limit our hopes to them. '*Bazar-preaching*' is practised to some extent, at the two principal market places within our limits. The missionary near each has a stated season once or twice in the week, when he goes to distribute tracts and converse with the people. At both, a bungalow is erected, in which those who choose can assemble and listen to regular instruction.

"The native helpers at these stations also visit the *bazars* in the same way, but a method more practised and more successful, is to visit the people at their own dwellings, and hold meetings for preaching at the *school-bungalows*, and at private houses. A respectable man will invite his neighbors to come to his house to a meeting, telling them that the missionary is coming and he wishes to see them all. Thus fifty or more adults are frequently collected, who sit down quietly and listen to the Gospel. After preaching they are usually allowed to ask any questions they wish, concerning what they have heard. On these occasions a few women also come and sit in some retired part of the house where they can hear without being seen. At some seasons when the people are at leisure, and there is moon-light, large congregations of adults will assemble in the evening at a *school-bungalow* being invited by the master and native assistants. I have seen one or two hundred, including nearly all the principal men of a village, thus assembled at a common evening meeting; and perhaps no opportunities are more favorable for producing an impression, by the preaching of the word, than those

offered at such meetings. The experience of our missionaries is not much in favor of *debates* with the heathen. Preaching to them Jesus, and Him crucified seems the most direct way to affect their hearts. Debates private and public have been held with the brahmins and Roman Catholics, but it is not considered desirable to have them frequent. Tracts are circulated extensively, combating prejudice and error, and some are replied to, both by the heathen and Romanists. These have done much to enlighten the dark minds of the people. Preaching on the Sabbath at our five churches, and in the distant school bungalows, is another very important, and perhaps the most encouraging method of making known the Gospel. In each of the churches on Sabbath mornings, from fifty to one hundred adults are usually present, and occasionally three or four times that number; besides three or four hundred children. More general meetings are also held of the whole mission, with the native church members, children of the schools, school-masters and domestics.

"In regard to there being no 'absolute promises that a blessing shall attend the Gospel wherever it is preached,' I think there are many plainly implied, if not plainly expressed, and am far from thinking you altogether in the wrong, when you do not like to hear that text often quoted, 'one soweth and another reapeth.' We should, however, no doubt cheerfully acquiesce, if it be the divine will to give us no immediate and apparent success in our labors. Our work, if of the Lord, cannot be in vain. I have increasing delight in the belief that the word of God never returns to Him void, that it does take effect, and will bring forth fruit to his praise and glory; though as to many, it will only increase their condemnation."

The Roman Catholics, with whom some debates were held, and some discussions by means of tracts, carried on from time to time, as mentioned in this letter, had their attention somewhat excited by a comparison of their doc-

trines and ceremonies with those of the heathen. Here, as in other parts of the world, they are exclusive religionists, and boast themselves as being the only true church; but their forms are many of them so manifestly borrowed from the heathen, that when exhibited in the midst of idolaters, the resemblance is too striking to be overlooked.

Their use of *images* is similar to that of the heathen; and the same reasons are urged for it; that they represent beings who ought to be reverenced, and that it is necessary for the people, generally, to have some object to worship, which may address itself to their senses.

Placing *lights* before these images, or idols, is a practice alike of the Papists and Pagans. To keep a light burning in a temple, is a great act of merit among the Hindoos.

The offering of *incense* and the sprinkling with *holy water* are the same in Catholic churches and heathen temples.

The church festivals, when the images and the host are carried about in procession, are similar to the *idol feasts* when the idols on cars are drawn round the temple yards.

The use of the *rosary* by the Romanists is the same with that of the *suppah-mahly*, or *prayer-garland* of the Hindoos, and the *Pater-nosters* and *Ave-marias* of the former are recited and reiterated in the same manner as the *mantras* of the latter, an account being kept of the number of repetitions by means of the beads.

The doctrine of *penance*, insisted on so much in the Papal church, is altogether a heathen doctrine, and also that of *purgatory* and the necessity of *ceremonies for the souls of the dead;* all which are seen among the Hindoos.

The fast-days and feast-days, the ringing of bells, their idolatrous reverence for the priests, who are the keepers of their disciples' consciences, the repetition of prayers in a dead language—in the Latin by one and in Sanscrit by the other—and all the attention to outward

show and parade, are the same among Roman and heathen idolaters. The exposing of this relationship between the two forms of superstition caused no small stir among the Roman priests, and induced them to prohibit or modify some of their public processions, which were too obviously of heathen origin.

"*August* 7th, 1826.—To-day we were reminded at Batticotta that the monthly prayer meetings were commenced *seven* years ago at this place, and that they have been continued without interruption till this time. The first address was an exhortation to 'brotherly love,' and it was added, 'woe be to that brother who shall ever cause this bond of union to be broken.' Twenty-eight missionaries have at various times addressed the meeting, and a number more have attended them. Of the whole number only one, Mr. Richards, has gone to his reward—and only one has returned home without being actually driven from the field by ill health. Seven ladies are gone—Mrs. Meigs is the only one remaining, who was present at the first meeting. During these seven years many missionaries have been removed from various parts of India, and we wonder at the forbearance of our Heavenly Father in prolonging our lives when we do so little for his glory.

"*April* 26th, 1827.—Attended quarterly meeting at Tillipally. This I suppose you know is a meeting of all the members of all our little church, four times in a year, for communion. We had similar meetings formerly, for the benefit of the mission-families only; when the services were in English. Of late, the church being larger, we all meet, and the services are in Tamul. The afternoon is spent by us alone as formerly, in devotional exercises, and free conversation of the brethren by way of mutual assistance in their labors. These are always profitable seasons. My ill health confined me to-day too much to earth, and I returned, feeling that it was perhaps, the last time I should enjoy such a privilege. I talk and think

much of closing my eyes upon all these scenes and feel generally much assurance that, though death is to me emphatically 'the king of terrors,' He, who has in so many scenes borne with me in unbounded patience, will manifest his great compassion, in the last extremity. You, my beloved parents, may recollect that I used often to wish for the summons to depart, and felt that I was ready to go; and will you be surprised when I say it is not so now? I cannot wish to leave my husband and children in this land of darkness. May I not desire life for their sakes? I hope that I have some wish to live for the benefit of the heathen, and some willingness at least, that the Lord should use me and mine for the promotion of his glory. I am tried on this subject, and I beg your intercessions that unceasing earthly cares and affections may not draw my heart from the fountain of all good.

"*May* 10th.—Since the above was written we have had a very severe storm, which was quite out of season and did much injury. All around us was flooded, and our roof leaked, so that two or three persons were employed for hours in wiping the floor. There was, I think, only one place in the house, large enough for our bed to stand, where the rain did not come. Our *go-down* was flooded. More than a hundred plantain trees were blown down, and many other trees and plants in the garden destroyed. But our suffering was nothing to that of the poor natives. Many of their houses were unroofed, and the walls blown down. Some were driven from their habitations by the water coming in on all sides. Many cattle were destroyed, and much fruit. Some people were drowned. For about two days, we could not have called Dr. S. to us on any emergency. When the storm abated, we sent a messenger to Panditeripo, and found that they had been more flooded than we. Dr. S. wrote that he had been swimming in the yard of the house, the water was so deep, and there was almost no dry land to be seen in any direc-

tion. The people feel that it is a judgment upon them. May they learn righteousness.

"*October* 20th, 1827.—Yesterday we went to Jaffna to be present at the formation of a Wesleyan Missionary Society, by urgent request. There were present English, Dutch, Portuguese, Tamulians, and Americans; besides some grades and gradations of country and color not easily defined or described. It is trying to leave our families and go out for a day several miles, and my principles as well as feelings would forbid it, if I did not see that it is useful, and even necessary. For a society like ours, composed of Episcopalians, Wesleyans, and Presbyterians, from different countries, to act in concert in our great work, there must be occasional intercourse, and we must be ready especially to assist each other's operations.

"This is a dark and stormy evening. Mr. W. is in his study—a room taken off from the end of the church. The rain falls plentifully in large drops, upon the leaves and tiles of the house, sounding like small hail stones. The children are in bed, and I am just so much *alone* as I still love sometimes to be. I have not forgotten with what feelings I used to enter my little closet, in the house under the hill, and shut the door to all the world, on such an evening as this. I could then turn from the unsatisfying scenes of earth, and with deep feeling contemplate that heavenly city where is no tempest or darkness; where all is serene; 'for the glory of God doth lighten it, and the Lamb is the light thereof.' Then, as now, I felt that I was not *alone*. I know not how many of my formerly much loved friends and companions may be hovering around me. Many of them certainly have no longer a body like my own, and if they know my heart, they may rejoice, that with many of its feelings they can now have no sympathy.

"*February* 19th, 1828.—We were, at our last dates, anticipating a very pleasant season at our quarterly meet-

ing in January. The number of candidates for admission to the church was twenty-five; but of these only seventeen were propounded. The remaining eight were kept back by sickness, the opposition of friends, and the opinion of the missionaries that they ought to have a longer trial.

"It was expected that these *seventeen* would be received at the same time, but two at Manepy, and one at this place, were prevented, almost at the last moment, by their friends.

"The enemy was never before so fully on the watch, or so much alarmed, as now. Among the candidates were a number of whom the opposers could not say either that they were 'low-caste,' or dependent on us for support. We were disappointed and grieved at the instability of some, but the Lord knoweth them that are his, and will eventually give them grace to stand against any opposition.

"*May* 28th, 1828.—Mr. W. left home on the 1st inst. for a missionary tour on the continent, in company with Mr. Woodward, who is going to the Neilgherry Hills for his health, and I have been, for four long weeks, alone. When I last heard from him, he had visited the missionary stations at Tanjore and Trichinopoly, also many heathen temples and villages, and found tracts in so great demand that he had given away nearly all he had, and would return home sooner than he had at first intended.

"To show you a little the state of society here, in one respect, I will mention the trouble that thieves have occasioned me. Just before Mr. W. left, some of our neighbors, being afraid of thieves, requested to have their most valuable articles deposited in two boxes in our *go-down*. As soon as he was gone, thieves began to come every night to their houses, and throw stones at them to ascertain if the people were asleep. They were thus kept watching till they could bear it no longer, and complained

to the magistrate. He ordered all the suspected persons in the vicinity to be brought before him. There was no difficulty in doing this, because those who are engaged in robberies are well known to many of the people.

"In this instance, more than sixty were brought up; of whom some are considered respectable, as a Maniagar, and Odigar. They were reprimanded and charged to keep the peace, and not to disturb the Ammah while her husband was absent.

"Some of the accused said, that I had entered the complaint because they had not become Christians when exhorted to do so by Mr. W. The disturbance has been so near us as to keep those in our yard in constant alarm; especially as it was supposed that the object was to draw the domestics from the house, by a cry of thieves elsewhere, and then come and attack our premises.

"I have felt little apprehension of them myself, though I knew that they might with ease have stripped the house of every thing valuable. They sometimes come in such numbers to commit robberies, that all efforts to resist them would be vain. The poor natives, though their most valuable goods are stolen, seldom attempt any resistance, but sliding into a corner, are very glad to escape without having their ears cut off, for the jewels in them, or some other serious injury done to their persons. It is said that there has been much less thieving in this neighborhood since we came than before, and probably there would have been no disturbance now if Mr. W. had been at home.

"*June* 25th.—Two days after the last date Mr. W. arrived. I had been quite anxious as the weather was tempestuous. He had been six days in an open boat, when, with a favorable wind he could have come in half a day. You will rejoice to hear that the school-master, whom we have often mentioned with peculiar interest as serious, and desirous to join the church, but kept back by persecution, has at length come forward and professed his faith

in Christ. As it was believed that his relations would use force to keep him back, he was not propounded publicly, but only to the members of the church, and was received at Manepy. On his return home his wife told him that he should not come into the house, and as he did so she left it and went to that of her mother. A great number of the relatives, collected together the next morning and remained through the whole day ridiculing him, and expressing their indignation. His mother has gone on a pilgrimage to the continent to make offerings at a temple there, to prevent her son from becoming a Christian. She has for a long time been trying to cheat him out of his property, though her only son, and she a widow, by causing forged deeds to be made, because she found that she could not keep him in the shackles of heathenism. I think no one has joined us before, possessing talents, learning, and family influence so great as this man. He has long been Mr. W.'s assistant in Tamul, and is, I believe, considered the best qualified in the language of any in the mission. He has, however, too much diffidence and timidity. We can only plead with God, who knows how much we need such helpers, to make him a bold and successful champion of the faith; a burning and a shining light in the midst of darkness. In his own neighborhood and family is Satan's seat; for his grandfather has a temple, and is a prime mover in heathenism."

This "schoolmaster," then employed as a superintendent of schools and assistant in Tamul, continued steadfast in his profession. His grandfather had threatened him; his mother had told him she could not live if he became a Christian; and his wife, to whom he was then recently married, had given sufficient assurance of her intention to leave him, should he thus disgrace himself. After he was baptized, his mother returned from her pilgrimage which had been performed to prevent this consummation. Her soul was filled with grief and anger when she found that

her son had partaken of the Lord's supper with Christians. She was resolved if possible to prevent a recurrence of this calamity, and when the next season of communion arrived called the family friends to aid in keeping him from attending. They surrounded him in the yard, but he insisted on going, until his mother threw herself in the gateway and said "my son, you shall not go out of this yard without treading on the body of the mother that bore you." He yielded for the time, but on the next occasion went away previous to the day of communion, and enjoyed the ordinance. His wife left him for a time, but afterwards returned and the opposition of his friends gradually abated.

The custom of thieves to go in large companies, as mentioned in the letter, is very common. They sometimes enter a village with lights and fire a gun. The natives are too much alarmed to think of defending themselves, and the robbers take what they please, and go off unmolested. There is not usually sufficient public virtue to bring them to justice, even when their crimes are known to many. The head men, whose duty it is to detect the thieves are often in league with them. A large robbery was committed in one of the villages near Oodooville. The police *vedan*, or native constable, was ordered to make thorough search for the stolen goods. He made diligent and extensive search, but without any success, and for good reason, as it was afterwards discovered that they were concealed in his own house.

Few Christians, perhaps, make great advances in piety without passing through various trials. It usually requires many heavy strokes to break us off from our too strong attachment to earth. It was under the mellowing influence of grief, as well as the strengthening effects of joy, that the subject of this memoir was prepared for heaven. The fruits of the Spirit were ripened by an alternation of rain and sunshine. At this time she was called to mourn the loss of a most lovely babe at the age of fifteen months.

"*September* 26th, 1828.—We have been greatly afflicted in the removal of our darling George. He was a precious treasure, and we flattered ourselves that his sweet smile would cheer us many years, and that he would add one to the number of the heralds of the cross, to proclaim Christ to the heathen, after our work should be done, and our bodies be laid in the grave. But he has been taken from us, and his Spirit is, we fully believe, engaged in a more glorious work above than it could be here below. I never followed a loved spirit to the heavenly world with such feelings of entire *satisfaction*, that it was in a place more suited to it than any could be here, and I have since delighted to think of this precious one as freed from all earthly hindrances to a pure and perfect worship 'before the throne of God and the Lamb.' We often said he looks very unfit to endure the storms of life, he was so fair and delicate, and his feelings so very tender. From the first time that he appeared to notice any thing he was always affected by a sober or grave countenance. If he did not meet a smile where he expected one, (even though there was no frown,) he would drop his head and look troubled or cry. Indeed he always expected a smile from his father and me, and was grieved if he did not see it. He loved Charles also, very much, and would always go to him in preference to any one but his parents. I thought the dear boy would almost sink under the stroke; but to my surprise and joy, he seemed from the first to view it as inflicted by One who cannot err, and to feel that he had only to strive to be ready to follow his dear brother.

"We have deeply felt this stroke; and I hope that we are benefited by it. We feel that it is from our Father, who has not only a right to his own, but who afflicts his children to bring them back from their wanderings, and to draw them nearer to Himself.

"*November* 6th, 1829.—I spent last night with Mrs. Scudder. Her husband is at the Neilgherry Hills for his health. She is quite well, or would suffer much from his

absence, having a family of five little children. She is an attentive mother, and her children bid fair 'to rise up and call her blessed.' I returned early this morning, and had a charming, though solitary, ride. Jaffna never looks more pleasant than at this season, after the first rains, when the springing grain is about two or three inches high. In going along the road which winds among the rice grounds you see on each side as far as the eye can reach, or until the view is terminated by villages and groves of palm trees, a beautiful green, almost like moss, covering every inch of ground except the ridges of fresh earth, which divide the whole into little square fields and form mounds to retain the water. When you come into a village, the flourishing green hedges, the gardens and all the shrubbery and foliage show how the rains have refreshed and gladdened the earth. Two months ago every thing was so burnt up that it was very difficult to procure any forage for the cattle, and the natives said 'the earth is like ashes' —a lively representation of the state of this people. The present revived appearance is an emblem of the effect which would be produced on this moral desert by the showers of divine grace.

"*December* 25th.—This is a day of riotous mirth to many poor creatures in this district. The Roman Catholics, and the native Protestants at Jaffnapatam, after some religious exercises, make it a season of continued dissipation from this time until the New-Year; and practice excesses which I should be sorry to name. The heathen sometimes wonder that we observe the season so little; but we think it a duty to avoid even the appearance of conformity to the Romanists, lest we should be thought to go to the same excess of riot. We have observed to-day as a season of special religious exercises. At noon intelligence reached us from Dr. Scudder, at the Neilgherry Hills which involves his family and all of us in affliction. Just as he was about to leave, to return home, he was

"Oodooville, *November* 15, 1829.

"My Dear Sister F.,

"Our Sunday school this morning was unusually pleasant. I have told you that there are sometimes more than one hundred girls. These belong to my part of the school. They are divided into twelve classes, over each of which is one of the girls of the boarding school. They meet in the virandah of the girls' bungalow. When the bell rings at eight o'clock, I go out and give tickets for attendance to all present, and see that the teachers are in their places. At nine o'clock, I go again to hear their lessons, and reward those who deserve it, with another ticket. This morning, on going a second time, I found nearly all the teachers exhorting the girls to repent and believe on the Lord Jesus Christ. Old Mareal, the low caste woman, who is a member of the church, was seated by one class, while the girls in it, and the teachers, were alike listening to the exhortations of this poor and ignorant, but I hope sincere, follower of the Saviour. As I passed on from one class to another, nearly round the school, without venturing to interrupt what I thought was better for the time than their catechisms and other lessons, I thought, how would dear F. enjoy this scene. Oh, for that Spirit which can save these souls, as well as those on whom the gospel shines in all its splendor. Sometimes I am almost discouraged. Every thing connected with the school is such up-hill work, that I am ready to think nothing is done, and nothing can be done.

"In the first place, the girls attend the common schools, and consequently the Sunday school, because they receive two cloths a year, and not because they have any desire to learn; for it is still the general opinion that in proportion as they know any thing more than the way to the *bazar*, and how to sweep the yard and boil rice, they will be the less valuable as wives. They are also called from school to work at home, to watch fruit in the

attacked with a fever, and was soon thought to be past recovery. A gracious God kindly interposed, and he is much better, but cannot come home for some months. His wife must probably go to him.

"Yesterday the native free schools connected with this station were examined. Mr. W. attended to their lessons in the church, while I redeemed the children's tickets and gave cloths to the girls. I am sure it would have given you, and any other of our friends, pleasure to see this group of *five hundred* children. More than one hundred of them were *girls*, who by their regular attendance and progress in learning, were most of them entitled to receive cloths. They make quite a neat appearance after getting them, compared with what they did before, and were very happy. We were both of us busily employed for more than five hours, and I assure you it was an agreeable occupation.

"*January* 4th, 1830.—This morning Mr. W. accompanied Mrs. Scudder to Jaffnapatam, where she takes a boat and proceeds to the opposite coast, to go to the Hills. We have much anxiety on her account. She will probably be twelve or fifteen days on the journey; most of the time with no company but the native attendants, and often travelling by night; but we hope, and trust, that all will be well.

"*January* 11th, 1830.—We have to-day had our privileges in this heathen land, brought forcibly before us by Mr. Woodward, in an address at the monthly prayer-meeting. More than one hundred Mondays, as he stated, have we spent in prayer together; and we have enjoyed nearly a year and a half of Sabbaths, besides many other seasons from which we ought to have derived strength and grace. I trust that you remember us constantly. Do pray that we may have more personal piety. This is a chilling atmosphere. We need more grace."

"OODOOVILLE, *November* 15, 1829.

"MY DEAR SISTER F.,

"Our Sunday school this morning was unusually pleasant. I have told you that there are sometimes more than one hundred girls. These belong to my part of the school. They are divided into twelve classes, over each of which is one of the girls of the boarding school. They meet in the virandah of the girls' bungalow. When the bell rings at eight o'clock, I go out and give tickets for attendance to all present, and see that the teachers are in their places. At nine o'clock, I go again to hear their lessons, and reward those who deserve it, with another ticket. This morning, on going a second time, I found nearly all the teachers exhorting the girls to repent and believe on the Lord Jesus Christ. Old Mareal, the low caste woman, who is a member of the church, was seated by one class, while the girls in it, and the teachers, were alike listening to the exhortations of this poor and ignorant, but I hope sincere, follower of the Saviour. As I passed on from one class to another, nearly round the school, without venturing to interrupt what I thought was better for the time than their catechisms and other lessons, I thought, how would dear F. enjoy this scene. Oh, for that Spirit which can save these souls, as well as those on whom the gospel shines in all its splendor. Sometimes I am almost discouraged. Every thing connected with the school is such up-hill work, that I am ready to think nothing is done, and nothing can be done.

"In the first place, the girls attend the common schools, and consequently the Sunday school, because they receive two cloths a year, and not because they have any desire to learn; for it is still the general opinion that in proportion as they know any thing more than the way to the *bazar*, and how to sweep the yard and boil rice, they will be the less valuable as wives. They are also called from school to work at home, to watch fruit in the

fields, to take care of the cows, or something else, and thus are often kept away two or three months, till the little they have learned is forgotten, and the first steps are to be taken over again. Before they have half learned the Tamul alphabet, which is no small acquisition, their services are perhaps required at home. So they go on till too old to be seen out. After this they are too much like other heathen women. We have no control over them, and cannot induce them to come to church. When I see them together, as I did this morning, I take courage, and feel that some souls will be saved. I seem to lay hold on the promises, and am assured, that though the seed lie long in the dust, it will spring up and bear fruit to the glory of God. I have at times thoughts of making out something like a *report*, and sending it to some Sunday School Society, in the hope of exciting an interest in our behalf in the prayers of teachers, at their meetings for prayer, and on Sabbath mornings in their schools. Do they remember that there are Sunday schools in heathen lands?

"23d.—As I have begun to tell you about our Sunday school, perhaps you will be interested to see another side of the picture. Yesterday, I found, on going out the second time, that most of the classes were engaged as the week before—the teachers explaining the lessons and talking to the children. I joined myself to the first class, which consists of five who are able to read well. They have committed to memory all the catechisms, a Scripture history used in the schools, and some prayers. They have read nearly through the second gospel, and of late have given some account of the sermon heard the preceding Sabbath. On asking them some questions, as I often do, but such as were a little new, I was surprised at their ignorance. Very simple questions, which I should have thought they could answer at once, and which I am sure they have heard many times, they could not answer. It

seemed as though words conveyed no ideas to their minds, and it is a fact, that they hear and repeat them many times without knowing what they mean. They do not *think.*

"I never felt so deeply that there is a thick veil spread over their minds, which nothing but the Holy Spirit can remove. They are in gross darkness; and not these little ones only, but children of a larger growth. All are in Egyptian darkness. Some part of what is committed to memory, will no doubt be remembered, and by continued explanation, a little truth will be understood; but the process is very slow. Does this look like the conversion of India in a day? Would that those who report progress and those who hear their reports, did not so often confound the preparatory work with the work itself.

"The prospect for females is, it is true, much darker than that for the other sex. The prejudices against their learning any thing, are very strong; and after they are instructed, there are many hindrances to their exerting any but a feeble influence. Still I hope I can say with sincere thankfulness to Him whose work it is, that something has been done, and is doing, to prepare the way of the Lord. But what are human wisdom and human efforts, without his life-giving Spirit. If He breathe upon us, we shall be revived, and these dry bones will live, and become an exceeding great army. Do not cease to offer your prayers for us, because we have been favored heretofore, and have still many mercies.

Your affectionate

HARRIET."

"*Mrs. Fanny L. Hallock.*"

"*August* 30th, 1830.—It is a long time since your last dates to us. Dearly beloved parents, are you still on the earth, still subject to its cares and trials, or are you before the throne of the Eternal, arrayed in white robes, with palms in your hands? I would give something to

know where and how you are, to know if you are sick or well; happy or unhappy. But why? I could do nothing; not even sit by your side, and strive by my attention to all your wants to discharge a small part of my great debt to you. Sometimes it looks unnatural thus to be separated from father and mother; but I cannot believe it is wrong, and when I feel so for a moment, I ascribe it to illness or weakness of mind. No, I fully believe you have received already a hundred fold for all the sacrifices you have made, that your children might go to the Gentiles. As to us, I am sure that not one thing has failed of all the good things which the Lord our God spake concerning us? It will not be long that we shall feel a separation now so painful. But oh! if I should not meet you in a better world! Many, many are my doubts—great is my unbelief, and great are my fears. It is not coming to the heathen, it is not being called a Christian, that can enable one to say 'I *know* that my Redeemer liveth.' Oh! for an overcoming faith. I did not mean, however, to talk of myself but of you; for I have thought of you more than usual to-day—and of the churches of our native land—the 'great congregation'—the Sabbath school,—the morning prayers and the sacred stillness which rests on every thing where the Lord is honored by those who fear Him and keep his commandments.

"*September* 14th.—We have married one of our native children, or I might say two of them, since I last wrote—Mary Sweetzer and J. W. Lawrence—the former from the female school, the latter from the Seminary, but now a catechist here. It was a pleasant occasion. Mary, however, felt sadly at leaving her home and companions. Her tears for two weeks previous, evinced that her heart was heavy; and after all was over except taking leave of us, she could hardly get away, though going only two and a half miles. They were married in the morning, in the church, by Mr. W. after the forms of the church of Eng-

land; when they went in procession with some friends to her mother's house. There is so little attachment in these connections, that you would rather pity than congratulate the parties. The man marries the *dowry* rather than the person of the bride, and the woman marries because her friends have selected a bridegroom, and it is considered a disgrace for her to live single. I do not know that they give us credit for loving each other more than they do, for they are exceedingly slow to believe that others are better in any respect, or even so good in most, as themselves."

The marriage here noticed was one of several within a year or two of this time, in accordance with a leading object of the school, to furnish suitable partners for the native preachers and other assistants in the mission. It was considered of great importance that they should marry educated, and especially Christian, wives. If not, they would probably form unscriptural connections with the heathen, which would injure their usefulness and perhaps destroy their souls. This has, indeed, been one of the greatest temptations of the native converts, and more have fallen into sin in this way than any other. It was, therefore, matter of gratitude that previous to the decease of Mrs. W., no less than *twelve* well instructed young women from the school, who gave pleasing evidence of being "born again," were married to Christian husbands. They were settled among idolaters where they had opportunity, as Christian wives and Christian mothers, to exhibit a pleasing contrast with heathen families, and to show the loveliness of domestic virtue in the midst of abounding vice. One such example in a dark heathen neighborhood is like a star on the thick brow of night.

It may be pleasing and profitable, in connection with these outward events, to take a somewhat nearer view of the little world within, of which they were in part the development. A few extracts from the private diary of

Mrs. W. will serve to show something of the progress of the divine life in her soul.

"*November* 19th, 1826.—I will record for my future encouragement, and for the glory of God, that after seeking assistance of the Holy Spirit, I have tried myself by Baxter's rule, and feel peculiar delight in the conviction that I *do* 'take God for my chief good, and heartily accept of Christ as my only Saviour and Lord'—I have not previously, I think, seen these two evidences so clearly, nor ever before rested so sweetly on the Lord, as all my salvation and all my desire.

"*Evening.*—This has been a precious day. I have enjoyed communion with my God and Father. Had unusual desires in behalf of some individuals in church this afternoon. I think that the influences of the Holy Spirit attended the word preached. Some neglected duties came to my mind; one of which is, not employing the piety of some native converts around me in exhorting the heathen to turn to the Lord.

"27th.—One year since our darling H——, was committed to the dust, and the same day we landed at Calcutta in pursuit of health, which I little expected to obtain. Our dear brother and sister, who were afflicted with us, have been to spend the day here, in meditating on the past and looking forward to the future. Concerning the beloved ones who are gone, the will of God is done. As to those who remain what are our duties and what our obligations to God who gave them? But for the constant effort necessary to control my feelings, I should have enjoyed the day very much. Yesterday was a solemn time. I think our Saviour was with us, and that his own word was accompanied by the influence of his Spirit. Oh, how I long to get near to God. Is he my Father? Endearing title! I believe He is. I have of late had unusual delight in calling Him my Father, my Redeemer, my Sanc-

tifier. 'Oh, Lord search me and try me, and see if there be any wicked way in me and lead me in the way everlasting.'

"*April* 1st, 1827. *Sabbath.*—I have again sat at the table of the Lord. Oh how unworthy. Our lecture on Friday was pleasant. This morning we had a season of social prayer, which I enjoyed. Went to church in a quiet frame of mind. Katheraman and the old woman Seethavy were baptized and admitted to the church. I was affected to see them, and particularly when I stood up with the church to promise my part of the duty in watching over them. The thought of adding to my obligations, now so poorly performed, for a few moments overwhelmed me. Had some enjoyment at the table; something like lying in the hands of God as a little child, helpless and hopeless unless He should condescend to make me his own. Retained much the same feelings afterward, but my body was exceedingly exhausted.

"*June* 15th.—I was confined on the 12th of May. Goodness and mercy have followed me ever since. How great a debtor. I am feeble, and have had but few seasons of retirement, but in some have found it good to wait upon the Lord. With all my coldness and worldly mindedness, what could I do without the privilege of going to the throne of grace. Have had a refreshing season this morning in preparation for the duties of the Sabbath, when we hope to have our dear George baptized, and to sit at the table of our Redeemer. Oh, that He would meet with us. I think I do long to live nearer to Him, to be hidden with him. Have been trying to see if I have any right spirit, and think I can say, 'whom have I in Heaven but Thee, and there is none upon earth that I desire besides Thee.' I think I do place my chief happiness in God, and that I would not have any other portion;—but my life, oh how unlike that of the blessed Jesus—I have no other refuge than his blood, which can cleanse from all sin.—Yes, precious thought, He 'came not to call the righteous

but sinners to repentance.' He will save all who trust in Him. May I trust in Him alone for myself and my children. Especially do I desire at this time to give up dear little George in the ordinance of baptism, with faith and repentance. Oh my God, prepare my heart for this duty and privilege, and give us such views and such feelings as Thou canst accept. Receive our little one; receive him as thine *own*. Oh let him have no other portion in time or in eternity.

"18th.—Yesterday we had the privilege of making a public dedication of our dear George to the Lord. It was a pleasant season, and I hope our offering was accepted of God. I never felt so much on a similar occasion, and I trust that I do desire for this dear one, that he may be the Lord's; and that I am willing God should do with him just what He pleases; that He should order the times and circumstances of this child so as to accomplish precisely the object for which he was given to us. In feeling that my obligations to my other dear ones were renewed, I was deeply sensible of my unfitness for the part in their education which devolves on me; but I felt too, in an unusual degree, that God will help me if I go to Him. At the communion, especially, I saw the readiness of the blessed Jesus to give all needed aid, to perfect his strength in my weakness. It was precious once more to be encouraged with the hope that I may not only do my duty, in a small degree, towards my children and my husband, but also correct some established faults. I thought that some sins which have too often revived, may be wholly slain. It was a very pleasant day, though my body drew me down. I mourn that I thought no more of the poor natives, and had no more spirit of prayer for them, that they also may come to this feast.

"*September* 23d.—There are some signs of new life amongst us. I seem to think that this has been a great day to some souls; that some congregations have been

visited by the saving influences of the Spirit. I have of late more prevailing desires to see the heathen converted than I had before my confinement, and more reluctance to secular employments and thoughts, in myself and others; but I do not see my sins as I did then, nor do I so pant after a pure heart and unblameable life. Of late, too, it has seemed to me that I have not such an interest at the throne of grace, as formerly. Once if I asked almost any thing, it was granted;—now, alas! I 'ask and receive not because I ask amiss.'

"*October* 20th.—Some remarks made about *diaries*, that they are seldom written without the expectation of other eyes seeing them besides those of the writer, accompanied by my own reflections, have made me almost resolve to burn all that I have ever written, now while I am in health, lest sickness and death, by suddenly overtaking me, should prevent it; but I am deterred by the recollection that I once burned a journal of the kind, which I ever afterwards regretted, and also that what I have written has often been useful to warn, quicken, and encourage me, as well as to make me humble. I have sometimes tried to clothe my sins and sorrows in language, but have never succeeded so as to show *me as I am*; and oh, how thankful should I be, that only a Divine eye can see my heart, and especially that it is the eye of Him who pities and forgives.

"*October* 26th, 1828.—A severe affliction has drawn me nearer to God, the refuge of the distressed. Our darling George has gone before us to a perfect service. I have had much pleasure in this assurance, but I have also mourned my loss. It was hard to part, and it is still hard to reflect that he is gone—that we shall see that dear cherished one no more, till the resurrection.

"*November* 23d.—We have twelve new girls added to the school. I feel for them as I think I never did for any before. I view them as more promising subjects to

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aid in the conversion of this people, and have more hope of doing something for them myself, though, alas, it may be very little. My own dear children, I trust, are the Lord's. Ever since a short time after George's death, I have had an assurance that has greatly comforted me. Charles had hurt himself, and I feared lock-jaw for a week. It was a week of unusual prayer and feeling. Before it closed, I felt as though I could say with confidence, *he is the Lord's;* and oh blessed be God who has not turned away my prayer, nor his mercy from me, I have not yet lost this sweet confidence. I praise God for it, while I hope it may be made the means of increasing my fidelity in training up these precious ones for his service. For our poor domestics, my cold heart sometimes mourns and weeps.

"*February* 23d, 1829.—Some pleasing prospects of a revival of religion among us have disappeared. I fear it is said, 'He could not do many mighty things there, because of their unbelief.' For a long time, it was trying to me to hear any one say, that he was cold and stupid, or that there were less encouraging appearances. But it is too apparent that we are asleep. I trust, however, that God has been glorified in the conversion of some, and in convincing others of the truth. I do love still to pray that He will arise and plead his own cause.

"*March* 29th—My sins are a heavy burden; nothing is half so heavy. Yet, in one respect, I can praise the Lord, that He has heard my voice and my supplications. What I mourned over for years after coming to Jaffna, and even long before, has not, I believe, troubled me at all for two years past. Other things, however, cleave to me. Oh that I had grace to arise and say, 'Through Christ, I can do all things.' I have had many comforts of late, and much peace of mind. My hopes for the heathen are not fully realized, but the Lord hath remembered me and mine in great mercy.

"*April* 12th, 1829.—This will probably be my last Sabbath of health at present. Lord, I commit myself and my all to thee. Thou art my refuge and strength, be thou my 'very present help in time of trouble.' Be the stay of my husband and children. If I have never again opportunity to say it, I would here testify some sense of gratitude for a husband who has been so much my comfort in this life of variety and change. If I am permitted to live, may I be far more useful to him, than I have ever been, and if I am taken away, wilt thou Lord be his support. Oh, be better to him than his unworthy wife, and better than all earthly comforts. The dear children I have given to thee.—Whatever may befall them, in this life, prepare them for a better; living or dying, may they be only thine. Help me, gracious God, to leave my all with thee.

"*December* 11th.—My husband's birth-day. Mr. and Mrs. S. have been with us this afternoon and evening. I think I have had some gratitude to God for sparing the life of my dear husband so long; and for my own escape from sudden death to which I was exposed yesterday by a fall. I have felt something; but oh, my hard heart, how little! This evening, after all are gone, one sweet hour with thee my Saviour, has been better than all the day. I expected too much. Had we been more spiritual, would not the Lord have been with us *all* the time? Should we not have had more delightful intercourse and sweeter foretastes of heaven?"

CHAPTER XI.

MISCELLANEOUS LETTERS—RELIGIOUS REVIVAL—A SON SENT TO AMERICA —REASONS FOR SENDING CHILDREN FROM CEYLON—JOURNEY TO COLOMBO—NOTICES OF THE KANDYAN COUNTRY—RETURN TO JAFFNA.

BEFORE proceeding with the regular train of events, a few letters written at different times, but most of them about the period to which we have arrived, will be inserted.

"OODOOVILLE, *October* 12, 1824.

"MY DEAR LAURA,

"Your precious letter of July, 1823, was received about a month since, with much joy. I had given up the expectation of ever receiving a line from you, and was on that account the more gratified, as I intended to tell you immediately, but I have in these days little time for writing, and little resolution to attempt any thing out of the common round of duties. Two little ones are now chatting beside me, one running after a *miller* to admire its pretty wings, and the other bringing me her flowers, which must be noticed many times over. Though near nine o'clock they have no thought of sleep. You may sigh to think the poor things are so much like their mother. I would that they resembled her in nothing else. But to your letter. I thank you for every part of it, and only wish there had been more. How I should delight to sit down by you, and tell, and hear a hundred things. And will it *never* be? No, we have turned our faces from each other, and cannot meet again until we enter on those delightful employments which alone can satisfy, and for which alone our souls were made.

I assure you that the proverb 'a merry heart doeth good like a medicine,' applies as well to missionaries, as to any others. It is indispensible to health and usefulness in a strange land like this, to be *cheerful;* and I believe that a great reason for the *health* and *union* of feeling in this mission, is owing to our being often brought together

under such circumstances as scarcely admit of *depression* for any length of time. We are *unlike* in opinions, feelings and habits; but in all that immediately concerns our work, we are very much *one.* I feel that my mind, and perhaps my heart, suffers for want of the aid which constant intercourse with well cultivated minds once afforded, for except *with one,* my intercourse must now be almost confined to our great business; and we have but few of the numerous motives for cultivating our minds that are to be found at home.

"It is no easy thing to be wholly engrossed with our appropriate work. The climate, the world, and a slothful, selfish heart combine to make it difficult. Do not Christians think that missionaries are almost beyond the reach of their prayers, and removed from the influence of their *praises?* If they would cease from useless commendations and be more instant in prayer for them, I believe that a much more abundant harvest of souls would be gathered from among the heathen. What think you of 'missionary journals' and remarks upon them? The spirit of missions in America is doubtless increased, but to us, at this distance, it appears not to be all that could be wished. It is not so simple or so powerful as the cause or the gospel requires. How does it appear to you? Are adequate means employed to enlighten those who from ignorance or prejudice are slow to believe? And are the professed friends of missions alive in the work? If no more is done how long it must be before this dark world is illuminated; how long before *millions* who possess the same faculties that we do are elevated much above the brutes. Oh, for bowels of mercies in every child of God."

"*Mrs. Laura E. Hyde.*"

"OODOOVILLE JAFFNA, *March* 14, 1827.

"MY DEAR FATHER,

"I am induced to address you at this time, by having read some letters which you wrote my dear husband,

when he concluded to leave his business and commence study. I admire the cheerful submission which you manifested in the disappointment of your plans for him, as also the plain and candid manner in which you placed before his mind the difficulties to be anticipated in the path which he was about entering. Could you know how plain his way has been marked out before him, and how much uniform enjoyment he has had in pursuing it, and especially the reason we have to hope that the blessing of God has rested on his labors among these poor deluded heathen, you would, I am sure, (as I believe you now do) rejoice that he was brought to the decision to come out hither instead of remaining in the bosom of his friends and country. When I think of the severe trial you must have had to relinquish your long cherished expectations concerning him, so soon after the death of his beloved mother, I almost exclaim, can it be right thus to grieve a widowed parent—is it not unnatural, unchristian? I however fully believe it to be sometimes proper and necessary, and that such sacrifices, on the part of the parent and child, are followed by the special blessing of Heaven! Can you not say, dear father, at this advanced period of life, and after so long experience, that you never gave up any thing to your Saviour, not even the companion of your youth, the object of your earliest, tenderest love, or your children, the precious pledges of that love, but He awarded you a hundred fold? How much pleasure I should have in hearing you relate some of your trials, and the consolations which you have experienced from your covenant Father. Has He not always been as kind as your fondest hopes? Has he not wiped away your tears, healed your wounds, and enabled you always to speak of mercy more than judgment? Should I be so happy as to see you in a better world, I hope I may know more of all this; may be better acquainted with one to whom I am indebted for the greatest temporal comfort of my life. * * *

"Sister C. could wish this dear brother 'God speed' when she first heard of his plans. Her heart seemed full of joy at the thought that God had called him to preach the gospel. Dear sister, I am sure you have not since mourned on this account, even though it has removed him far from you. Does not the hope of meeting him at the last day, surrounded by souls redeemed from among these heathen by his instrumentality, more than compensate for all that any of you have suffered in the loss of his society here? At that great day how differently will all earthly things appear to us, from what they now do. How little shall we then think of our changes and sufferings in this world, when we find that they have prepared us for the pure and perfect enjoyments of Heaven."

"*Mr. Nathaniel Winslow.*"

"*March* 15, 1830.

"My Dear Sisters,

"I have thought much of my dear younger sisters of late, and if I had opportunity to tell them sometimes *what* I think, should it do them no good, it would at least show them how deeply concerned I am that they should be all that is estimable and useful. Do, my beloved sisters, strive to be *thorough* Christians, not talking, noisy ones. Walk softly before God, and cautiously before your fellow men. I hope you look to Heaven for your motives and reward, that you are crucified to the world and live with constant reference to eternity. I remember too well how it was with me, at your age, and it is certain, however unacceptable the truth may be, that young Christians know but little of their own hearts, and but little of the world around them. They are tempted when they know it not, and they are led astray by what appears perfectly harmless. Hence the necessity of being humble, prayerful, teachable. Were I to live my life over again, how would I strive 'to live, and move, and have my being' in

Him who is all-wise to direct, all-powerful to preserve, and all merciful to pity and forgive. How would I strive to live for others, and not for myself; to esteem my own ease and comfort of little consequence, but the influence I might exert on those around me, worth living for, even while enduring every form of crosses and trials. I would strive to consider myself a speck of no importance, except as I fulfilled the purposes of my existence.

"It is a light thing to be an 'active Christian,' 'very zealous,' and much engaged in doing good—to be secretary, treasurer, and directress of half a dozen societies, and expend nearly all one's time in running here and there; but to control the tongue, to bring the temper into subjection, to fulfil all relative duties, even if they cross our plans, to esteem others better than ourselves and to live above the world is hard work. It is easy to endure pain and fatigue, but how hard to 'subdue sin within us.' I do not mean to say any thing against activity in societies, &c.; far from it. These are fruits of Christianity, not Christianity itself. If a person can sit still and see what is going on around him, without being active, we may well fear that he has no piety. But the world at the present day is full of noise, which all will acknowledge is unfavorable to the cultivation of sincere and humble devotion. I shall rejoice, dear sisters, in all that you can do to serve your Redeemer; and trust that when you have done all, you will consider yourselves to be only unprofitable servants.

"There is, no doubt, occasion for constant and deep humility, in the best of Christians, and how much more in those of a moderate rank; but let us be thankful if God has given us any grace, and not be discouraged by a sense of our great unworthiness, from 'going on unto perfection.' I have sometimes indulged the thought that as I did not set myself to correcting certain faulty habits long ago, I cannot hope to do it now. This I feel to be

wrong and though to overcome them may require a stronger and more persevering effort than it once would, the effort should be made. We shall not become eminent in piety by a miracle. It is a long, a patient, and a persevering work. None are ever successful, without making it the business of every day, as much as they do to live. I have lately more than ever, derived assistance from Flavel and Baxter. Oh, that their mantle had fallen on more of those who preach the Gospel in these latter days. I find very little to satisfy me in most modern sermons, and indeed almost every description of writing, that I meet with, appears deficient. The biographies of Martyn and Scott are valuable. They instruct the heart. I am glad that you take a stand against the world. Be not morose. Let all see that your religion makes you happy and consistent. They will not wonder, if you sometimes say in relation to their large parties, 'I am doing a great work and cannot come down.' Love all for Christ's sake, and strive to do good to all. The Christian need not say to the world 'I am better than you,' but should always say, 'I am a follower of Christ—a pilgrim and a stranger, I must be *consistent.*' May the Lord give you grace even in the smallest things to do his will."

"*December* 2d, 1829.

"My Dear Susan,

"As to my health, I have formerly been much ill, seldom even pretty well for more than two or three months at a time. Since our journey to Calcutta, however, I have been most of the time 'about house;' able to perform the common duties of house-keeping, and take the necessary care of my children and of the boarding-school. Often, however, I 'move with wearied step,' and could I add, with 'slow,' it would be well; for after all we may say of health in this country, the best is very far from what it is in America. Those who call themselves well, and

appear to have no complaint, can still bear but little fatigue, compared with what they could there. Mr. W. could preach three times on the Sabbath at home with more ease than he can twice here. When he now preaches three times, he is quite exhausted. As to myself, half an hour in Sunday school in the morning, attending church twice, instructing my own children, and hearing the lessons of the girls in the boarding school, is all that I can accomplish. Our strength here is weakness. We have, however, much to be thankful for in this respect. The climate of Jaffna we think more favorable to health than most parts of India where missionaries are, and with occasional exceptions, we all enjoy it. I would add, that my own experience leads me to advise females who are feeble, or *who have not generally good health*, to remain at home rather than to enter a missionary field; or at least, I would advise missionaries to seek companions who have health; not because I imagine that I should have been better at home, which is doubtful, or that I am at all discontented, for this is far from being the case. Nothing tends more to make us satisfied with any circumstances than to feel assured that they are ordered by Providence, and of this, in regard to my life being spent here, I know not that I have a single doubt."

"*Mrs. Susan C. Kellogg.*"

"*September* 5th, 1831.

"Dear Sister C.,

"You seem to suffer from ill health. I hope and trust that you are more prudent than I used to be, and that you listen more willingly than I did to advice from others. I used to think that I should not live long, and that it was no matter if I did sometimes go to excess. It is a part of Christian experience which we are slow to learn, to be willing to suffer just what the Lord is pleased to put upon us, of pain, or disappointment, or anxiety, or any thing else. I did not live from day to day as though I expected to die

soon. I only *talked* about it. I now think, if I had spent my time in making all around me happy, and in preparation for eternity, it would have been much better than thus to waste it in unavailing regrets that I had not health and opportunity to do more extensive good."

"OODOOVILLE, (*Jaffna*,) *Jan.* 30th, 1830.

"MY DEAR BROTHER L.,

"I have returned this evening from a visit of six days at Tillipally, where you know Mr. and Mrs. Spaulding reside. My health has been poor for some time, and we thought a few days' absence from the cares of home, and bathing twice a day in the sea, would be beneficial. So it has proved, and I am again at home, much better than when I left. The sea is about two and a half miles from the station. Mrs. S. rode there and bathed twice every day. We have seen in a few minutes, a number of vessels built, rigged, manned, and launched into the sea; and have also seen them brought into port, unrigged, and after being taken to pieces, laid up 'high and dry' on the sand. All along the shore were timbers lying, which at first sight seem to be old, rough, and good for nothing, but on further examination, are found to be cut and prepared to lash together, two or more of them, in a few minutes. The first morning we went, a man was standing by some of these timbers. We requested him to go off a little distance, as we were wishing to bathe. He replied, 'I am going directly to fish.' We despaired of getting rid of him, but to our surprise, with the help of a lad, he lashed four of the timbers together, took his sail, oars, and fish-net, and was out of sight within half an hour. In his haste, however, he did not neglect a form of devotion, used by the native sailors when they set sail, and I could not but ask myself, 'are all Christians as careful to commend themselves to the protection of God, when they commence any new undertaking, as this poor man was to repeat the name of his senseless idol, and put up his hands in adoration to one who can neither see nor save?'

"The Preparatory School is at Tillipally, and I should like to introduce you to one hundred black boys, almost naked, seated in a large school-room, some writing, some reading, some cyphering, &c., &c. You would soon see that though their skin is less fair, their minds are no less capable of improvement, than those of white boys in America; and the hope that they are preparing for usefulness in this life, and for eternal happiness in the life to come, would, I am sure, affect your heart."

The '*fishing craft*,' here mentioned, is certainly a curiosity. It is called by the English, *catamaran*, which is from a Tamul word, signifying *tied timbers*, being composed of mere logs, shaped a little like a canoe, and lashed together. As this, however, cannot sink, and is capable of being managed by an oar or sail, the natives venture out on it in almost any weather, attaching themselves if necessary by a rope, so as not to be washed off. They thus carry the mail across the straits, between Ceylon and the continent, where other boats could not venture, and accompany the surf-boats at Madras, and other places, to pick up passengers if upset, and go off to ships when on the coast. The appearance of one of these rude rafts, almost covered with water, with a naked man sitting on his heels and holding by the middle a strait paddle which he strikes into the water, first on one side and then on the other, changing ends each time, may well be supposed to suggest the idea which it is said struck an English navigator, who saw one off this coast in the days of Queen Elizabeth. He noted in his log-book that he saw, far from land, a devil on two or three logs, playing at cross sticks,—which he hoped portended no evil to his good Queen.

The following detached extracts will serve a little to illustrate the manners of the natives.

"The native Christians do not change their dress on joining us, nor do we by any means wish it. It is altogether better for them than ours would be. You may be

slow to believe, what is nevertheless true, that a female with a cloth round her waist and thrown over her shoulders, as she has when she attends meetings, appears much more modestly dressed than ladies generally are in America. She is entirely covered, except her feet and hands, and in such a manner that the wind may almost blow her down without subjecting her person to observation.

"The children in our schools, dress decently, as we think, though you might judge otherwise. Boys wear a cloth round the waist coming down nearly to their feet, the upper part of the body being left naked. Girls, unless very small, wear a cloth and jacket which make them perfectly decent. This is only in our schools. Those living at home very seldom know what a jacket is, and women, except the higher castes, and those connected with us, or under our influence, seldom wear any thing above the waist. Children generally wear nothing until they are five or six years old, except a string or a silver chain around their middle, to which is often attached a bell or two in front, making a 'tinkling as they go.' You may easily conceive, therefore, that their minds are soon filled with all manner of impure thoughts. It is often disgusting to see them, and distressing to know their habits from their earliest years. A door to sin is thus thrown open which no man can shut; and nothing can do it but Almighty power."

"You might have learnt something of the native character, had you been here a few minutes since. A schoolmaster came to the virandah just before dark, and stood leaning against the railing awhile; but said nothing. I asked him what he wanted? (as it is no incivility to ask a native this question, it being a universal custom among themselves,) he replied, 'nothing,' and remained where he was a little longer. After a short time he went around another way, and came in, with the school children and domestics, to prayers. After prayers, he retired again to

the door and continued standing. I said again, 'What do you want?' 'Nothing' was still the reply. Soon after this, seeing I was about to leave the room, he stepped nearer, and in a low voice, while wiping from his face tears that flowed in rapid succession from his eyes, he begged me to lend him a little money, to save him from being carried to jail. All his dependence was on us. Next to God he owed us every thing. Without us, he and his family would all have starved. We came to this country to do charity, and to God only is known the amount of good done. Where then, could he look but to us. I am not very much affected when I see women weep, it is too common to alarm me; but I was rather moved by this man; though his story was probably false, as they will resort to any artifice to obtain a little money. The school-masters receive their wages at a stated time, or some of them would be importuning us almost every day in the month. Therefore instead of going to Mr. W. they come to me to borrow, with the promise of repaying when they receive of him.

"Another example will serve to illustrate character. A *Maniagar* who comes occasionally to borrow a dollar or so, and who, while owing it, generally attends church, called this morning to make a bargain about some straw which he has for sale. He is the only native who does not pay some respect to me. He seems to hold me in perfect contempt, because I am a female. I was at the table this morning as he came in, and afterwards I entered the room several times. I noticed him of course, but he regarded me with his usual dignified stiffness. After Mr. W. left, however, he followed me to my bed-room door, which the natives are not allowed to enter, and then scraped on the floor, and made other noises, to attract attention. When I looked up, he raised both his hands to his head with the palms joined, after the manner practised in idol-worship, and at the same time bowing

nearly to the floor, begged I would give him a little sugar. The highest and greatest will bow down to the dust and flatter with the tongue of a ready flatterer, for a slight favor, and often to obtain what they are abundantly able to procure for themselves."

"A poor woman was here this afternoon, who, in coming and returning, walked about *twenty* miles to obtain a few grapes or raisins for a sick child; but as I had neither, she took some *leaves* from the vine. Many come to us for a little honey, sugar, or some such trifle, which they consider necessary in sickness. Giving these occasionally is a very easy way of conferring an obligation, and a means of inducing them to come to meeting on the Sabbath. We require all who work for us, to attend preaching. Many want work, and are willing to comply with this condition. There are often ten, and sometimes twenty, standing about our door in the morning, in the hope of being employed; and when we hear them say that they are hungry, have no work, and no means of getting any thing to eat, we feel as though we would gladly employ them all. The poor are frequently driven to beg for their living when they have health and could labor; if sick, there are no alms-houses or hospitals to receive them. Women of good caste may usually make a sort of living by pounding rice, though the lower castes have not this opportunity, as any thing prepared by them, where water is used, may not be eaten by the higher castes. They buy in the bazar one morning, say twenty-four quarts of paddy, that is rice in the husk, carry it home, and get from it by nearly a day's labor, thirteen quarts of clean rice, which to-morrow they may sell for two or three cents more than they paid. With this they can furnish themselves, and sometimes their children, with food for the time. They provide only for the passing day, literally obeying the injunction, 'Take no thought for the morrow.' Indeed, this is remarkably the case in

all their concerns. If a day laborer, who receives his wages of about thirty cents a week, knows that after a month or two he shall be called upon for his yearly tax of the same sum, he never thinks of laying by a little, every week, till he saves the amount needed, but spends all as he receives it, and when the tax is called for, he runs about from place to place, to borrow of his neighbors, offering perhaps to pawn his wife's jewels. They not only are careless about laying up what they earn, but are always wanting their wages in advance. They frequently borrow, and avoid paying as long as possible, in hopes that the person to whom they are indebted will die, or lose the evidence of his claim, or in some way be unable to prosecute it, so that they shall escape the necessity of making payment."

"MY DEAR E.,

"Accept my best thanks for your kind answer to some of my inquiries, and if you will not call me a sage Mentor, I will make some remarks upon it. I am pleased with your taste, in most respects. Am glad you love poetry, and will not object to your writing it also; especially if you will send me some of your effusions. History will always be useful to you as well as entertaining; and works on moral philosophy will afford you much solid benefit. I do not think of advising you, situated as I am in this dark corner, where every thing is so much in the rear of the 'march of mind,' and where the little knowledge I once had is on the wane; but I recollect what I once found useful, and in what respects, with my present experience, I could, as I think, pursue a better course. I would, for instance, instead of acquiring a very slight knowledge of French and Latin, study history, and learn music and drawing; because I now see that an acquaintance with these, besides other uses, would enable me to fill up many an hour of my dear children's time in a

manner at once amusing and profitable, and keep them from hurtful pursuits. I am a warm friend to the study of mathematics, as a discipline of mind, and think you can hardly pursue Euclid or Enfield too far; but you will not expect to calculate eclipses after you have a family of children around you, as I have. I speak of studies comparatively, and taking into view my present circumstances. Were I as you are, I would study, I think, all that you do, and more; and strive to do all well. A little Latin will do you no good, but a good deal may; so also of French, but especially of English. But, my dear sister, I should prefer having you listen to the advice of those nearer home. Times and people are so altered in ten years that I am quite one side of all. I used frequently to hear it said, 'Young people think old people to be fools,' and it is too often so. Young ladies, however, always need advice from those who are older, whether they believe it or not, and happy are they who willingly receive it."

"Oodooville, *May* 28th, 1825.

"My Dear Eliza,

"Your letters give us much pleasure. Can you not write often, and sometimes a *long letter of facts*. Tell us a little of what is doing in the *literary* as well as *religious* world; for we hear almost nothing except through the Herald and Recorder, and that one or two years after date. Our friends often 'take it for granted,' that we hear of this and that, to which they allude just sufficiently to make us desirous of knowing more. We feel that we are far removed from the various sources of information, which feed the mind and warm the heart of an intelligent Christian people; and this is one missionary trial which our friends may do much to lessen, by frequent letters of the right kind. To know a little how you may do me the most good, you must think of me as having lost much of my early vigor of mind, as well as body, in a

climate which has a tendency to deteriorate every thing mental and corporeal; and in being almost exclusively occupied in small concerns, such as the care of ignorant and wicked children, and perplexities with domestics, whose sole object is to get all they can, by honest or dishonest means, and with as little labor as possible. A few months' residence in this country would convince any one that the mind can preserve its tone for a length of time only by a constant and strong effort. We, therefore, who have so many domestic cares, have little prospect of gaining any thing. It will be well if we do not repine under our loss. You contrast our means of usefulness with those of others, and mourn that you can do so little. There is sometimes a mistake on this subject. They who appear to do very little, may actually be far more useful than many whose praise is in the churches. Your friend, whom you 'almost envy,' often weeps because she *does so little*."

"*Mrs. Eliza Bruen.*"

"Oodooville, (*Jaffna*,) *Dec.* 9th, 1829.

"My Dear Aunt Leffingwell,

"In the want of something new in our mission to write about, I thought of giving you a particular account of the prayer meeting, which was to be held on Monday last; but instead of a meeting, we had a severe storm, and were not only confined at home, but almost driven out of our house by the rain. The poor natives suffered in various ways, as indeed they always do in storms of this kind. Those connected with our family came to us, one for a cloth, another for a piece of flannel, and all for food. With their utmost endeavors to protect their defenceless bodies, they were drenched with water like the trees of the garden. At such times, the mud-walled cottages of the poor creatures, to which they crowd for shelter, (not only human beings, but cattle) often fall down, the walls being soaked with water; or the covering of leaves is blown

off by the wind. Their cattle also die, and if the storm continues two or three days, they have nothing to eat. The habit of obtaining supplies day by day is so universal, that even the wealthy have nothing 'laid by in store,' except grain not in a state of preparation for food. They have no wood, no fruit, and no vegetables, unless their own garden happens to furnish them. Perhaps all the members of a family huddle into a corner, and, sitting upon their heels, take their cloths from their waist, put them round their shoulders, and wait for the storm to abate, till a sense of hunger prompts some of them to look about for food. The mother probably (though in times of general distress the father is ready to do something not ordinarily his employment) putting a basket on her head, for an umbrella, creeps out to pick up a few sticks, if she can find them near, or breaks them off the hedge, to make a little fire, and prepare any thing they may have to eat.

"In sickness also, this people feel the bitterness of poverty, ignorance, and heathenism. They have no *comforts*. It is not uncommon to see a man with a fever (for fevers are frequent and severe, though not often malignant) stretched for weeks upon a mat on the ground-floor of a virandah, with a stone or board for his pillow, having no change of clothing, no savory drink to allay his distressing thirst, nothing to bathe his burning limbs, and almost no medicine, because his purse does not allow him to pay the doctor, whose charges are in proportion to his pretensions rather than his skill. If the poor man is willing to give his little all, to attempt securing a few more days of uncertain and low enjoyment in this world, his wife's jewels, perhaps, must be pawned, to pay for the doctor's attendance, and his friends must make their daily offerings at the temple, to appease the idol who is angry at him for having failed, it may be, in performing some ceremony, or to induce the goddess,

who sends disease as an amusement to herself, to withdraw her hand, and cease her sport. If he recovers, some new offering, or some penance, or a pilgrimage in honor of this same senseless idol, is the only return of gratitude which his religion enjoins; and when he has performed it, he feels under no further obligation. How unlike this the sick-bed of a Christian, in a place where there are numberless alleviations of suffering, and where the mind is stayed upon that God who does not afflict willingly,—upon that Saviour who pities and forgives, and has himself taken away the sting of death!

"There are times, my dear aunt, when the view of such scenes makes it easy to endure trials,—easy to count not our lives dear to us, if souls may be converted to Christ; but can you believe that in this corner of the world there are many hindrances to a cheerful consecration of every thing to this glorious service? Yes, I am sure you know enough of the human heart, and perhaps I should say, of mine in particular, to believe it is even so. We have a *world* here, though it is a very small one, and it has power to draw our hearts aside too much. We have had no revival of religion the last year, but there has been an addition to the church of eight or ten individuals at our several stations. Many children have been instructed,—the Gospel has been preached to very many in various places,—tracts have been more generally distributed, and, I believe, much more extensively read, than in any previous year. I hope, also, that much prayer has been offered that darkness may flee away, both here and in Christian lands, and the true light shine upon all people."

"OODOOVILLE, (*Jaffna*,) *September* 30th, 1830.

"MY DEAR FRIEND,

"Your second kind letter I received, I think, about one year ago, and have often wished to answer it, but have written very little the last six months. We have been

constantly hoping, and I wish I could add, expecting, to see a work of grace on some hearts around us; but as yet we have not this privilege to any extent.

"You see in the Missionary Herald all there is of news, and something of the state of society around us. We have still many difficulties in the way of communicating truth to the females. Sometimes I almost think that their case is hopeless. They will not come out to see us, and our increasing families and infirmities make it difficult for us to go often to see them. My principal hope is from the Female Central School. When Christian women are settled in the villages among the heathen, they will, we trust, prove that a little leaven leaveneth the whole lump. I have, therefore, been particularly gratified, recently, by the marriage of one such to a young man of respectable attainments and Christian character; and in there being two others now published, who will be married soon.

"Perhaps I may interest you a little, by telling you something of the proceedings from the time a young man proposes to marry one of these girls, or rather from the time he consents to do so,—for he is usually solicited by her friends,—until the event is consummated. Previous acquaintance of the parties, or personal attachment, is almost out of the question. The first object of the young man is to satisfy himself as to the family, caste, and dowry, of the proposed bride. These being to his mind, a marriage contract is drawn up, in presence of certain government officers, specifying the amount of the dowry, which is, however, settled on the wife and her children; the husband having only the use of it. The parties are then published three successive Sabbaths, and their names, caste, &c., are entered in a registry. If Christians, the law requires that they be soon after married by a Christian minister. In preparation for this interesting occa-

sion, a profusion of cakes, made principally of rice flour and boiled in oil, are provided, as also a variety of fruits. The parties then invite their friends.

"At the wedding above alluded to, between fifty and sixty were present. The bride was dressed by her friends, and the groom by his, and without seeing each other, entered the church at different times, and took their seats on separate mats, with one or two of their intimate friends near them. They were married according to the usual forms, accompanied by a prayer and an address on the duties of husbands and wives. They then retired to different apartments, to partake of the refreshments provided. After a little time, the bridegroom came with a few select friends, and tied on the bride's neck the *tarley*, (a small gold ornament designating married women) and threw a wedding cloth over her shoulders. We prevailed on them to take a piece of cake together, as a substitute for smoking, which is common among them,—the wife taking the cigar after the husband. After a little time, they went to her mother's abode, about two miles, he walking with his friends and she with hers, and then took other refreshments, before going to the house of his family where they are to reside. On their near approach to the latter, his sister came to meet them, and put ear-rings into the bride's ears,—a mark of affection and respect very gratifying. They both wore their dress and ornaments several days, exchanging visits with their friends, and then returned to their usual habits. We hope to see more simplicity, and more conformity to our own customs on these occasions, after a while, but should be thankful that we have already been able to effect a beneficial change in many respects, besides that of introducing a Christian form of marriage, instead of absurd and idolatrous ceremonies. Among the heathen, the parties are not even consulted. Every thing is settled without their consent, and perhaps

without their knowledge. Of course, they know little of domestic happiness."

"*Mrs. Jane Trumbull.*"

"JAFFNA, *April* 20th, 1830.

"You ask, my dear L., for 'missionary letters, written with the heart in Heaven.' Would that I could write such, that I could show you a heart always above the world, as it ought to be. But if you do not know it, you should, that missionaries residing amongst such a people as this, have peculiar temptations,—if not to being worldly minded—to indolence, stupidity, and hardness of heart; and to rest satisfied with low attainments in piety. They are tempted to seek their ease, and to care too much for themselves. This is the tendency of all around them, of every thing but that which cometh directly from above. It seems to be supposed that missionaries are, of course, better than Christians at home, and, therefore, I fear, too few prayers are offered for them. If I had time, I could show you that, for no class of people are your prayers more needed, that they may be full of faith and hope; examples of humility, patience, kindness and love unfeigned.

"To your questions respecting the manner of arresting the attention of the people, and addressing them, if you mean from the pulpit, it is to present some one leading scriptural truth, explaining and enforcing it in as simple language as would be used in talking to a child. Illustrations from their own customs, with facts and parables, are often used with great effect. The Tamul people themselves use figures and comparisons to give force to almost every thing.

"Religion is *not* 'declared to their acceptance generally.' If their consciences approve of what they hear, they yet think but little of it afterwards; or if it sometimes troubles them, the universal belief that the religion of Christians is for Europeans, but idolatry for the Hin-

doos, and that no one ought to leave the religion of his fathers, affords a quietus which is exceedingly convenient. They constantly ask, 'Should a child leave his own mother?' We have the pain of seeing our neighbors, and some domestics also, who have long heard the truth in public and in private, and have been the subjects of special prayer, as quiet in the belief that they must follow the example of their fathers, or do as is written in their heads, as they would be if they had never heard of a better way.

"As to their ideas of sinfulness, they think it is sin to fail of giving rice to the brahmins, or in making offerings at the temples, or giving food and water to the cows; but as to lying and stealing, they say, 'When the mouth opens a lie comes out; it is nature; we cannot live without lying. And if a man is starving, and has nothing to eat, how can he help stealing?' If we speak of the seventh commandment, they say, 'No man lives without breaking that.' Of the odious nature of sin, as committed against God, they have not the least idea. They think it is easily expiated by a few offerings at the temples, or by performing some trifling ceremonies. An instance, which occurred a day or two since, will illustrate the difficulty of enlightening the females. An old school-master, who had for fourteen years been teaching Scripture lessons, has recently died. A daughter of his came to beg. She told me who she was, and said that her father when dying directed her, if she wanted any thing, to go to the Amma. But, said I, if you are his daughter, why did I never see you when I went to the school bungalow? 'Oh, I used to hide myself, so as to hear and not be seen.' 'Well, since you would not let me talk with you then, you must listen now.' 'No, the time is going; I came because father told me to come, and said you would give me all I should want.' 'Where is your father?' 'He was burned.' 'Yes, his body was burned, but where is his

soul?' 'I don't know.' 'And will you not also die?' 'Yes.' 'Where then will be your soul?' 'God will help me.' 'If you sin against God, will he help you?' 'I never sin.' 'Do you never tell lies, never quarrel with your neighbors?' 'My child will not stay; please to give me a cloth and let me go.' 'How can I give you any thing; you do not listen to what I say.' 'Yes, I will do any thing you tell me.' 'I want you to come to church next Sunday, and hear about these things.' 'No, I cannot, I'm of a good family, I cannot come.' 'I tell you then that God commands you to repent and believe on Jesus Christ. Do you know who he is?' 'No, but I must go. My father said, you did so many favors to him, you were next to God to him.' In this way, and with no better success, I tried for an hour to fix her attention, and make her feel something; and you may consider her a fair specimen of most women here, and of the difficulty of getting their attention. If they can be made to feel that they are sinners, much, very much, is gained. I could go on and tell you a little how I talk to Sunday school children and others, and show how dark, how very dark, their minds are on these subjects; but I must finish my letter for this morning's mail. One question I will not omit to notice.—'What means have been most blest?' Importunate prayer, and the repeated exhibition of truth with an overflowing heart. We long for a return of those days, when the churches of our beloved land prayed for us, and when we also could draw near with full confidence, to the throne of grace."

"*Miss Louisa Chester.*"

"My Dear Sister,

"Several things have occurred to me, from time to time, after receiving new books from home, which I have thought of mentioning to you; though perhaps you may not thereby form a very exalted opinion of my judgment. One is, that amongst all the children's books which I see,

and they are of almost every kind and quality, there are none in all respects adapted to *young* children. Either the thoughts are above them, or the language. If there were only one or two words in a page which required explanation I would not complain; but when there are as many in almost every sentence, I am sure every judicious mother, or teacher, must wish that some would take up the business of making such books, who can come down from their learned stilts, and talk, but especially *think*, a little more *as children do*. If I wished to give children a distaste for reading, I should want no better method, than to put books into their hands, which they are unable to understand. J. has read such things as the story of little Margery, in Mrs. Sherwood's Primer, and a smaller book, called Little Sally of the Sunday School, till she can nearly repeat them without the book, in preference to trying new ones, though told that they are very interesting.

"Another thing is, the *pictures* in some of the books for children. There are some which children of tender feelings are only pained to look at. Charles used to say, 'Don't show me that, mamma, I can't see that.' Some representations of our Saviour on the cross are of this description. They are badly executed,—not true to nature. Some are even hideous,—such as David and Goliath, in the alphabet in verse. Common objects, such as animals, are also often misrepresented in such a manner that an insect appears almost as large as an elephant."

The following extracts are from a letter written to correct some mistakes concerning the manner of living adopted by the missionaries in Jaffna. They will serve to give a view of their domestic arrangements, though not necessary in explanation of what, in a warm climate, and among a people like the Hindoos, who work for little, and do almost nothing, must of *necessity* be very different

from what is common in America. A missionary might do many things for which he employs a domestic, though not all,—as for instance, he cannot go daily two or three miles to a market frequented only by natives, or spend several hours each day in cutting up roots of grass for his horse or cow—but while doing the work of a domestic he must leave undone his missionary work, and defeat the object for which he left his native country. He may hire that done for one shilling, which, reckoning the value of his own time, it would cost him ten to do himself! If a missionary is to "labor, working with his hands," to provide for his sustenance, he would better go where his labor may be more productive, and less prejudicial to health, than in India. It is an idle dream to talk of his going forth to that country "without purse and scrip," for he could not there support himself by manual labor; and though our Saviour sent out the apostles in this manner, among their own countrymen, when they went in haste as his forerunners, he afterwards said to them, "He that hath a purse, let him take it."

The time is coming, it may be hoped, when numbers, having a purse, will "take it," and, like Paul, not "be chargeable to any," though they have the "power;" but if Christians at home would have the *privilege* of aiding in the conversion of the heathen, they will feel that missionaries, generally, cannot preach, "except they be sent," and will gladly send them forth at any necessary expense, furnished not grudgingly, with every possible facility for their work. It is to be regarded, as a favorable circumstance, rather than otherwise, that the system of modern missions in the establishment of schools, the extensive use of the press, the employment of native agents, and other expensive operations, calls for large contributions from Christians; for this creates a community of interest, and a sympathy between those at home and those abroad, exciting them to earnest prayer for each

other, while it opens one of those channels of benevolence whose running waters prevent the accumulating wealth of the church from hurtful stagnation.

"As to our *house*, you have heard that there are four rooms, all on the same floor, one of which is a dining or sitting room, having a table in the middle, very plain, generally twelve chairs of jackwood, the cheapest and strongest to be obtained here, with rattan bottoms,—two couches, with mattresses, covered with dark, strong chintz,—a small work-table, which I brought from home, having on it an English and Tamul Bible, and some hymn books,—two stands on which are a pair of globes for the use of the school,—and two book-cases, containing our library, with a cup-board under each containing medicine and work for the school. Another is a bed-room, containing a bed brought from Boston, without curtains, and covered by a coarse counterpane,—a bureau from Boston, with a large old looking-glass,—a table, at which I now write, and two presses in which is our clothing,—a wash-stand, and a couch. In the children's room, is a small table, two presses, a clothes' basket, and three small beds with grass mats, and very coarse muslin curtains, to keep out musquetoes. In the remaining room, is a long side-board, full of drawers, where crockery, table-cloths, and towels are kept, and two stands for jars, &c. In this room work is done, as in a kitchen, except that there is no fire in it, and of course no cooking. The rooms are not very large, but high, as they reach to the roof. The walls are all white-washed, and the floors are covered with mats. One object of this is to keep the floors, which are of cement, from wearing out, as it is expensive repairing them. I do not know that we have an article of furniture not useful or needed, or which is not as plain as could well be, except that if we did not occasionally need couches for a friend to sleep on, we could have them without mattresses. As to food, it seems that it is said our

beef all comes from England. Now I have never seen English beef, and we get none equal to yours. It is, indeed, so bad that we very rarely buy it. Not twice in a year, probably, have we any on our table. Our food is principally *rice* and *currey*, though I use *bread* a good deal, as rice is too cold for me. What animal food we have, is mostly fowls, which are poor, but sometimes kid, and tolerable mutton. We usually take coffee morning and evening, with a coarse country sweetening, called *jaggery*, inferior to molasses. We endeavor to eat what is necessary to keep up our health, and instead of thinking that it should be poorer, we regret sometimes that it is not better. As to our dress, it is generally light and not expensive. Our children wear country cloths principally. The girls, pantalettes and frocks, and the boys, trowsers and jackets. They do not wear under garments or stockings, until eight or ten years of age. They are when young dressed clean every day, and we are all obliged to change and bathe frequently on account of the heat and dust. The washerman keeps our clothes a week, and they are then a day or more in being ironed. You will, of course, see that we need a good many changes. For my children's sake, and for the sake of the school under my care, as well as for my own comfort, I hope to dress no less than I now do when at home, and when I go out, no less for the sake of those whom I meet. I have no time to put extra work on any thing, being obliged to cut and prepare all my own and my children's clothes, and some of Mr. W's. My bonnet, bought in Boston in 1819, has served me until this time as my best. As to 'doing nothing,' I am certainly not idle. All day I am driven, and at night am often obliged to leave my work half done, because I can sit up no longer. I would gladly do the work of a kitchen at home, to be exempt from the responsibility, and even labor, of such an establishment as this. We have a cook, who does nothing out of

the cook-house; a low caste woman, who does what no one else would do, and a man and boy in and about the house. All these do less than one woman would do in America. We have sometimes two women to take care of the children, who together do about one-third of a good nurse's work with you. While I have these helpers, I am teaching my children, writing for Mr. W., preparing little tracts to be put into Tamul, or arranging lessons in geography or arithmetic, for the girls to study. I must also give out daily every article of food for my own family, and for the school, make all purchases, keep family and other accounts; besides running twenty times a day to get something for the people as they come ill or hungry. All the work done in the school is also to be prepared and superintended. Now, I would not make you think that I do very much; but I wish when you hear it said, 'We will give no money to support missionaries who have so many domestics, and do nothing themselves,' you may be able to say, 'If they do not wash and bake, they do something else.'"

"OODOOVILLE, (*Jaffna*,) *January*, 13th, 1830.

"MY DEAR SISTER ELIZABETH,

"Very many thanks for your long kind letter, which we received a few weeks since. I can sympathize with you, from experience, in some of your darkness of mind; and I rejoice that you are now so happily free from it. May your faith henceforth be strong and uniform, and then you will have sweet and uniform peace. They say, you think much of missions. I should rejoice if you are qualified, which I trust you are, to have you 'even as I am,' except these infirmities and sins. Perhaps you will not take it amiss, if I attempt to tell you what I think *a missionary's wife* should be. She should have *sincere and humble piety,—a good temper,—common sense,—a cultivated mind,—a thorough knowledge of household economy,—and affable manners.* By the first I mean

something more than such a degree of piety as secures the safety of the individual. With clear and distinguishing views of what Christianity is, and what it requires, and with a well-grounded hope of an interest in the Saviour, there should be a heart glowing with love to him, a lively and abiding sense of his fullness and sufficiency, of the excellence and truth of the promises of his word, and deep views of the utter helplessness and dependence of sinners on him. There should also exist a strong and impelling desire to do whatever the Lord requires; a willingness to give up comforts, and submit to privations, to forsake ease and endure toil, to change the society of friends for that of enemies, to assemble no more with the 'great congregation,' but seek the Lord in the wilderness, or in the desert, with one friend or with none; in short, to make every sacrifice of personal ease and gratification for the one great object of making known a crucified Saviour to those who are perishing in ignorance and sin. If your hands would be soiled by performing acts of kindness and charity to the poor and wretched,—if your mind would necessarily be contaminated by intercourse with the moral depravity and degradation of the heathen,—if your habits are such that you shrink from all acquaintance with what is uncourteous and unpolished,—if you love refined society so much that you cannot cheerfully relinquish it,—if the pursuit of literature is so charming, that it cannot be abandoned,—if you cannot 'spend and be spent,' for others, and those, too, such as are degraded almost to the level of the brutes,—you would better not think of the missionary work.

"By *good temper*, I mean not merely equanimity and mildness, but a readiness to please and be pleased, a desire to make others happy, and patience and forbearance towards all, even those who are the least agreeable, —a willingness to submit one's own opinion to that of others, and cheerfully to bear contradiction; indeed all

that the Apostle includes in his definition of charity, in the thirteenth chapter of first Corinthians.

"By *common sense*, I mean that sense which enables a person to understand the common use of common things, the result of observation, of experience, and of sound judgment in the every-day affairs of common life; and be assured that, with all the learning to be acquired in ordinary circumstances, without this qualification, you would do but little good in the missionary service.

The *cultivation of mind* which is needful, may consist in a good acquaintance with grammar, arithmetic, geography and history; some familiarity with polite literature, and a chaste and easy style of writing. Other acquirements, such as some knowledge of botany, chemistry, painting and music, would also be very useful. It is indispensable that the wife of a missionary be able to keep all her family and other accounts. She should also be able and apt to teach,—should have studied human nature in various situations, so as to have some acquaintance with men and manners, and especially should be able to make a correct estimate of her own powers and attainments, and know how to make the best use of her time.

A *thorough knowledge of household economy* is almost a 'sine qua non,' in the qualifications of the wife of a poor man, as a missionary is of course supposed to be. It is necessary to her own comfort in a heathen land, as well as to a proper provision for her household. All is confusion and waste, if a woman at the head of a family here is not familiar with every kind of family business. She must know how to provide for its various wants, and how to take care of what is provided. She must know how to *cut*, and *make*, and *mend* every kind of garment, and be willing to do it also. I do not say it is in every case necessary for her to do this with her own hands, but in many it will be important.

Kind and conciliating manners are very desirable,

that she may be beloved by her brethren and sisters, if she have any in the same field, and that she may win the heathen around her to embrace the Gospel. "This is of more importance than is often supposed. The heathen are governed by appearances, at least at first, and an unkind manner towards them shuts their ears and hardens their hearts.

"Now dear E. do not say, 'This is too much, I can never think of engaging in the missionary work.' Does what I have said imply so much as the command, 'Be ye perfect as your Father in Heaven is perfect,' and is it not true that 'if any man lack wisdom, he may ask of God, who giveth liberally and upbraideth not?'"

The hints contained in this letter, though brief, are thought to be valuable. Too much cannot be said or felt on the importance of the first named requisite for missionaries. Apostolic holiness is wanted to insure apostolic success. A cheerful temper, or a sunshine of the soul, is scarcely less important; and is at the same time very difficult to be maintained, by the mistress of a family who has to manage perverse, unprincipled and indolent domestics, who will try her patience, as of set purpose, in almost every conceivable way. Good common sense is desirable in all situations; but is less necessary to those who are surrounded by friends, able to make up their deficiences, or help them in emergencies, than to those who have only themselves to depend on, and are surrounded by a people quick sighted to detect any mistake in judgment or practice. A fair amount of general knowledge, and a capacity for improvement, should also be required. The employment of a female missionary, if married, will centre very much in her family, and the care of the temporal concerns of the station, that she may relieve her husband, and enable him with less interruption, to pursue his appropriate work; but she will also have opportunity for making known the Gospel, especially to those of her own

sex, and superintending female schools, or perhaps making useful books for the natives. Her education should be practical and solid rather than theoretical and showy, and whatever may be her situation, habits of great industry, economy, and self-denial are of the utmost importance. It is well to have them previously formed, and established by practice. However good may be the intentions of one brought up in indolence and self-indulgence, they cannot usually be depended on without previous trial.) It is always easier to design than to execute, to resolve than to fulfil our resolutions; and this is especially the case where not a single act, which requires one great exertion of the will is concerned, but a steady succession of self-denying duties. As great trials, which rouse the mind to special exertions, and special applications for aid to Him who is able to grant it, are more easily borne than the unexpected annoyances of every day, so great sacrifices which are made once for all, are more easy than those which require the offerer to "die daily."

Were this the place, many remarks might be added on the qualifications desirable in missionaries of either sex. These are sometimes placed so high that many who could be useful abroad are in danger of being prevented from entering the field. On the other hand, some have thought that foreign missions should be put more on a level with the domestic ministry. This may be desirable so far as to make the minister at home and the missionary abroad feel that they are engaged in the same cause, and that one has no precedence over the other, except it be obtained by greater zeal and self-denial, whether at home or abroad, in laboring or suffering for Christ. A modern missionary is not, as such, either an apostle or a martyr; but he may be both, and to magnify his office, he needs the spirit of both. In most cases he must be an evangelist, in many also a pastor and teacher. The minister at home may be more or less an evangelist, as well as pastor

and teacher; but as Christ "gave *first* apostles," it appears that there is some distinction in the offices appointed by him for the edifying of his body the church. The missionary calling should be considered in some respects *peculiar*, that there may be proper examination as to the needed attainments of those who would embrace it. Could they as easily change the place and direction of their labors as ministers at home, this would be less important. Their situation is peculiar, inasmuch as it is expensive for them to reach their stations, equally expensive to return from them, and their place cannot be easily supplied. More is also dependent on them, as they are the representatives of the churches, to those who are to receive perhaps from them alone their impressions concerning Christianity.

The following short extract is on a subject connected with the preceding, and may be interesting to some as containing an opinion formed after long observation.

"There used to be much said before we left home, about missionaries going to the heathen *alone;* but I suppose the views of many are now altered. From a remark or two recently dropped to some of us, it appears, however, that when missionaries talk of sending their children home, the question returns, Would they not better have gone alone? Now it is too late for this question to affect us; but it may affect others, and I will, therefore, just say that we see more reasons why missionaries should take wives with them to India, than we did before we came ourselves. If one or two young men could come to missionary stations already formed, and in operation as ours are, and find a pleasant home, and have health to spend most of their time in itinerating labor among the natives, no doubt they would do much good. But it must be understood that they could thus perform but one part of the work. No boarding schools nor seminaries for boys or girls could be conducted by them, and I fancy

that the number of men who could be wholly devoted to this kind of work, and retain cheerfulness of mind and health to prosecute it for any length of time, amidst the peculiar difficulties and trials of a life in India, is very small. It does not depend altogether upon their wishes or resolutions. These may be the best and the strongest. They may enter upon the work with every right feeling, but before many months elapse their health begins to fail, their cheerfulness is gone and they must have a change of scene or attentions which natives cannot give them. Their brethren and sisters are overwhelmed with cares and labors, and with every kindness which these can show, the invalid does not in all respects find a *home.* Various wants are multiplied, the mind becomes diseased, and soon perhaps a valuable life is lost to the church. While then it may be well for some to make such a sacrifice of comfort or even of life, it cannot be required as a general thing, nor are those who do not make it to be considered as of course less useful in their Master's service."

The journal-letters, noticing events as they occurred, will now be resumed. The first contains some account of an interesting attention to religion, near the close of 1830, at all the stations, which resulted in the admission to the church of more than *sixty* individuals the following year.

"OODOOVILLE, *November* 20th, 1830.

"MY DEAR PARENTS,

"During nearly the whole of this year we have been, I think, more strongly convinced than ever, that without the spirit of God all is vain; and have been led more earnestly to seek his divine aid, with anxious desire to have every hinderance in ourselves removed. The prayer-meeting in October, was very interesting. A number of our own children were present, and were particularly addressed. It was followed by a season of fasting and prayer, at all our stations. The quarterly meeting, three

weeks after, was also unusually solemn, and at the close of the sermon, and during the administration of the ordinance, there was evidence of the special presence of the Holy Spirit. Two of the brethren were induced from the appearance of things to go that evening to Batticotta, where they found much encouragement to labor in the seminary Friday and Saturday. One of them remained over the Sabbath. On Monday, Mr. W. went to Batticotta, and found many in the seminary awakened, and some under strong convictions. He spent the day with them. In the evening there was a prayer-meeting with the families there. It was an occasion long to be remembered.

"The two oldest children in the mission, H. B. M. and M. A. P., resolved to give themselves to the Saviour before they slept, and there is reason to hope that they did so. The same day one of the native assistants came from Tillipally to Oodooville, and held several meetings with the church members, girls in the school, and domestics. Every thing evinced that the Lord was near. A work of grace was evidently begun in some hearts. Our native helpers, Goodrich and Nathaniel, appeared quite awake, and many of the girls were aroused.

"We were saying a few days before, that we never expected to see Goodrich feel much; it seemed not his allotment. But could you hear him speak and pray now, you would be melted, and give thanks to God, with a full heart, for only one such preacher to this benighted people. He is not, I trust, the only one from whom words now come with power to Christians and to the impenitent. The concert of prayer this month was a season of earnest supplication, and we have had some evening prayer-meetings of exceeding interest. I think I must go back and give you extracts from my journal, to show you things as they have occurred.

"*November* 2d.—This evening we commenced observ-

ing the monthly prayer-meeting of the American Education Society. The Episcopal missionaries from Nellore, and all our own brethren and sisters, except Mr. and Mrs. P., were with us. The evening was spent principally in prayer, reading the Bible, and singing. Each of the missionaries, seven in number, prayed. Some of the brethren and sisters staid after the others left, and had a second meeting until midnight.

"3d.—Mr. W. had a meeting with the native helpers, girls and domestics. Goodrich had spent the day at Batticotta. He told what he had seen amongst his old companions in the seminary. Some, he said, who have been possessed with evil spirits, are now sitting clothed and in their right mind; some who have been exceedingly opposed to the truth, have held meetings to ridicule the Bible and those who love it, and have committed sins too bad to be mentioned, are now with many tears crying to God for mercy. 'No one who has not lived with them as I have,' he added, 'and known them thoroughly, can conceive the alteration.' He had also been at a meeting of the children of the missionaries, heard their sobs, and groans, and prayers. Mentioning this he turned to Charles, and addressed him with much feeling, and I hope with effect. Poor C. thought it new times to be exhorted thus by a native, and was quite overcome. I felt thankful, and as though we had increased reason to hope that our children will be brought into the kingdom of God.

"4th.—*Fast-day.* It rained violently, but was a very solemn season; observed more or less by all on the premises. They are new times indeed, when every one readily leaves work and play, and resorts voluntarily to the house of prayer.

"*Monday*, 8th.—We have had a union prayer-meeting this evening of the church members at Manepy and Oodooville, with some inquirers from both stations; and

such a time as we never saw before. There were about fifty adults, and the girls of the school. Addresses and confessions were made by sixteen or seventeen men. Many wept; indeed I should think nearly all. We have never, perhaps, had more evidence of the presence of God, by his Spirit. *Bailey*, who teaches an English school here, was perhaps the most pathetic. He said that he had been a long time like one sinking in a great ocean, where the sharks on every hand were coming at him with open mouths trying to catch him, and each crying, he is mine, he is mine; when a boat was let down from a ship for his deliverance; but instead of jumping into it, he had kicked it away, and remained struggling for life, till in great compassion, the master of the ship had again let down the boat just in time to save him! Now he hoped that he was safely in the boat, and he wanted all others to get in; not to quench the spirit, but to accept of mercy while it was offered. He then begged leave to pray, and seemed to pour out his soul in thanksgiving, and humble supplication to be kept by the mighty power of God. This description was the more moving, as it was known to be so accurate an account of his experience in resisting conviction of sin.

"9th.—To-day an old grey-headed school-master who was present last evening, and had never perhaps felt any concern for his soul before, came and said that he could get no rest last night, on account of distress when thinking of his sins. Our domestics are all more or less affected; and we hope some of them deeply. The church members are most of them awake. Now, at ten o'clock, singing is heard from Goodrich's bungalow, and from the girls' rooms. The latter have been in meeting since seven o'clock.

"10th.—A prayer-meeting here this evening, in reference to a public meeting to be held in Jaffna to-morrow. The woman who assists me in the care of the girls says,

she has been long asleep, but is now aroused. She has at times appeared well, and then again we have feared for her. On my inquiring if she thought the girls much altered, she said 'does not *Amma* see that they are reading and praying all the time. There is no playing as before.'

"12th.—Yesterday the brethren had a very encouraging day at Jaffna. There seems to be an excitement there. To-day Mr. W. is at Batticotta, and Dr. Scudder has been here. He thinks there is much feeling in those around us. A note this morning from Mr. Spaulding, says, 'I never saw so much to encourage me.'

"13th.—A number of school-masters, girls, and others, think that they have made an entire surrender of themselves and their all to the Saviour. We have had many meetings, public and private; and the voice of prayer has, I trust, been heard in heaven from old and young. He who hears the cry of the ravens will not reject the least sincere prayer of these little ones. Mr. W. returned this evening. He sees no cases of declension in the seminary. Every one is in some degree affected. Some who have been much opposed, some who have long halted, and others who have been like Lot's wife, are now apparently all of one mind. How wonderful the goodness of God! Shall we ever distrust Him again? Shall we ever say, 'His hand is shortened that it cannot save?'

"14th.—Our inquiry meeting at noon was very full. A young man connected with some of the first families in the district, and who has been the subject of many prayers, and hopes, and fears, gave an account of his feelings, which was very encouraging. He was, at one time a candidate for admission to the church, but turned back, through fear of his relatives.

"15th.—An interesting meeting at Manepy, similar to the one here last week. The young man mentioned above, stated his feelings and hopes, more particularly.

He seems like one really born again. Among other things, he said that he had often wondered why the missionaries read the Bible so much, and the same things over and over again; but supposed that they were obliged to do so, as a form connected with their religion. Now, however, he sees that the Bible is different from all other books; that it is like food to the Christian; he loves it and sees new beauties in it every day.

"21st.—To-day we had a large congregation of about twenty women and more than twice that number of men, with a church full of children. Mr. W. invited those who wished to be baptized, and to unite with the church, to come to his room after meeting. About forty, nearly half of them boys from the English school, and girls from the boarding school, accepted the invitation.

"22d.—Another union prayer-meeting was held at Oodooville. No one has been more interesting. A church member who had lately fallen into the sin of lying, made a voluntary confession in a most humble and affecting manner; and prayed to God for pardon with many tears. Oh, what shall we say of the goodness and mercy of the Lord!"

The communication, from which these extracts are made, was left unfinished by Mrs. W. and closed by her husband, January 5th, 1831.

"Our dear H. had written thus far on this sheet, giving extracts from her journal, when she was prevented by ill health from proceeding. She has told you many things concerning the pleasing work of grace, which, we are permitted to witness. The Lord has indeed put a new song into our mouths. At present the work is, I am afraid, at a stand. It is not, at least, making the progress that could be wished. We hope, however, that a number will be found to have received lasting impressions. At a general inquiry meeting held a fortnight since, there were nearly three hundred present, including church

members, of whom perhaps one-half expressed a resolution to follow Christ, and a hope of acceptance through his merits. Many of them will, we trust, persevere unto the end. Pray for us that the Lord may more remarkably manifest himself, and more abundantly glorify the name of his Son."

This attention to religion was similar to that of 1824, except, perhaps, that a larger proportion of the converts were adult heathen. It commenced in the seminary, and though there was no noise or fanaticism, the feeling of deep anxiety among the students was soon so great that study was, for a few days, nearly suspended. The study rooms and small "*prayer houses*" were frequently seen lighted up until near midnight, and occupied by individuals or little companies engaged in prayer, reading the Scriptures and singing praises to God. The quarterly meeting of the school-masters, attended by about one hundred teachers and visitors of the schools, in connection with the American and Church Missions, was held at Batticotta soon after the commencement of the awakening. It was a time of much solemnity. The meeting was addressed by all the missionaries, and some of the native assistants, with manifest effect. Many were "convinced of sin, of righteousness, and of judgment." A very interesting meeting was also held at Oodooville of the more forward children in the schools. About eight hundred of both sexes were present, who were able, more or less, to read the Scriptures. Short and affecting addresses were made to them, by the missionaries and Christian teachers, and many of the children expressed a resolution, which some few carried into effect, to forsake idolatry, and seek salvation in Christ. Evening meetings in the villages, especially in the school-bungalows, attended by large numbers of the villagers, and addressed by several speakers in succession, became common, and served to hold forth the "word of life" more steadily than most other

means, to the attention of the perishing idolaters. By the more free circulation of the Bible and religious tracts, the continued operation of the schools, the better acquaintance of the missionaries with the language and customs of the natives, and the increased number of their assistants, there was a preparation for an extension of this work into the domains of heathenism greater than at any previous time. It was accordingly more *aggressive.*

A part of the converts were received to Christian communion in April, of which event Mrs. W. writes:—

"On the 21st, the '*quarterly communion*' was at Oodooville, where thirty-four natives were admitted to the privileges of the church, after being all but one baptized. Most of these were from the seminary. There were two girls of the Female Central School, a few women, and seven school-masters. It was a most interesting occasion. A very large and attentive audience of natives, many of them the most respectable in the vicinity, witnessed the exercises."

Three months later than this, at Batticotta, most of the remaining converts, twenty-seven in number, were received to communion. The two oldest children of the missionaries, who have been mentioned, were among them. One of these, Harriet B. Meigs, a lovely young Christian, died a few days after, rejoicing that she had been allowed to profess her faith in Christ before the heathen, and quietly yielding her renewed spirit into the hands of that Saviour whom she had so recently found.

In the early part of 1831, the mission sustained a serious loss, by the burning of its buildings at Manepy, including the church, house, study, and a large bungalow, with most of the effects of the mission family. The fire commenced in a small hut formed of *cadjaus*, used by one of the domestics as a cook-house. It communicated with the bungalow, which, as well as the other buildings, was covered with leaves.

"*May* 10th.—On the 30th of April, about noon, Mr. and Mrs. Roberts, who were visiting at Manepy, came riding in haste to Oodooville, and the former, entering the door in a hurried manner, exclaimed, 'Manepy house and church are burnt to the ground.' This was overwhelming intelligence. Mr. W. hastened to M., but was too late to assist in saving any thing of consequence. Some furniture and a few other valuable articles were preserved from the flames; but Mr. and Mrs. Woodward and their children were left without even a change of clothing, except what was in the washerman's hands. Their books, crockery, &c., all were gone. We felt it a privilege to offer them a home with us, till they could be better provided for; and they have since remained here with their children. They bear their loss very cheerfully, and I trust will soon have it made up to them, so far as it can be, by the kind sympathy and assistance of friends. This is a peculiarly afflictive and mysterious providence. The natives say that the fire was caused by Ganesa, a god, whose temple is on the mission premises, and opposite the church. He is supposed to be incensed at Mr. W. for having made some efforts to remove his temple from the church land. This manifestation of his power is said to have induced some heathen at a distance to give liberal sums for enlarging the place of his abode. They assert that Mr. W. can never live near to Ganesa.

"*May* 29th.—This has been such a Sabbath as I should like to have you spend with us at Oodooville. A large number of heathen men, women and children, have been warned and exhorted to come to Jesus, in a plain, earnest, and affectionate manner; and it seemed as though the Holy Spirit accompanied the word. We have had slight difficulties with some of our church members and domestics of late; but I hope that all is now settled, and that the parties concerned will be the better for them. But what avails every thing without the influences of the

Holy Spirit? If we did actually 'live and move and have our being' in Him, we might see good from all our labors and prayers. Sometimes I think much of 'the great congregation,'—'the multitude that keep holy-day,' and sigh for seasons forever gone; but when, as to-day, I am permitted to feel that our blessed Saviour is *very near*, and to lay hold of the promises, 'My word shall not return unto me void,' and 'unto me shall all flesh come,' I am quite contented, yes, *more than contented*.

"*June* 21st.—The brethren, at the last monthly meeting, agreed to make special exertions by prayer and labor at all the stations in the district, if possible to revive the revival, or rather to strengthen the things which remain. A season of fasting and prayer was first observed, and then each station in succession was visited by two of the brethren alternately, while the other brethren and sisters made their labors the subject of special prayer. There has been much to encourage us."

"*July* 21st, 1831.

"My Dear Afflicted Mother,

"I have now the painful task of saying that your letters, containing the intelligence of dear father's death, have come to hand. And is he indeed gone? Gone to make one of that multitude who cast their crowns before Him who sitteth on the throne, saying holy, holy, holy Lord God of hosts? Can it be that all his doubts, and fears, and cares, have ceased forever? Is my beloved mother a widow, and have we no father? I cannot realize that it is so, and yet it has been long expected. But what shall I say to you, my dear mother? How can I tell you, at this distance, how I feel, or help you to bear the heavy burden? It would be vain to attempt either, and I rejoice and give thanks that you are comforted and strengthened by Him who alone is able to help you. You are very solitary. Oh! how little can I conceive how many hours there are when, perhaps, it is difficult for you to say,

'Thy will be done;' but do, my beloved mother, be comforted by thinking that it is in kindness to you that you are bereaved, not in judgment. Think of the joys of those who see Jesus as He is. Could you not, when our dear father lived, bear almost any pain cheerfully, while you saw him exempt from it; and was it not your happiness to see him happy? How much more, then, may you now rejoice, because his joy is full!.

"*October* 2d.—We rejoice in the great news of revivals of religion in our own *dear* America; but what means so much controversy, even among the best of men. I hope it will do some good, though I am afraid not enough to balance the attendant evils. The arrival of a ship, which may convey Charles to America, is now daily expected; and I do not see a letter come in, but my heart beats quickly, till I have ascertained whence it came. Dear boy, he too feels as though his time to be with us is short. He told Mrs. S. (when making a little visit at Tillipally,) 'I do very well through the day, but when night comes, I think of dear mother.' May he have a better friend always at hand. This is, I can almost say, *all my desire.* He appears more serious and conscientious of late, expresses a strong wish to join the church; but he needs to know himself better. I trust that when father and mother forsake him, then the Lord will take him up.

"*November* 24th.—We have observed this day as a season of thanksgiving. A very pleasant time. In meeting with the church members, after explaining the object of the day, and making some remarks on our obligations to thankfulness, Mr. W. gave the native members opportunity to speak. Among them was Nathaniel, who, with feelings which sometimes prevented his utterance, related some of the special causes which he had found for gratitude. He went back to one of the greatest mercies that he had experienced, when, at fifteen years of age, after the death of his father, he came to Mr. W. to ask employ-

ment, seeking, as he said, 'a *shell* in which he had since found a *pearl.*' Instead of being left, as native boys usually are, after the death of a father, having none to rule and guide them, to go in the broad road to destruction, a father was provided to guide his youthful steps, and to lead him to seek a better portion than any in this vain world. Here he spoke of some peculiar dangers, to which he had been exposed; and seemed quite overwhelmed with a sense of the blessings he had experienced; in being 'plucked as a brand from the burning.' You may not recollect that he is Mr. W.'s assistant in Tamul, having more knowledge of the language and more Tamul learning, than any other one around us. His wife is a great trial to him. Her mother says that she shall have nothing to do with Christians; that she is *her* child, and obliged to obey her even in preference to her husband; and though he should leave her and seek another wife, which is a very common practice, she shall never attend church. When their infant was baptized, it was taken from her almost by force.

"*December* 17th.—Could you look in upon us at this time, you would see and believe that we are really in earnest about sending our beloved Charles to America. We have looked for intelligence of the arrival of the 'Star' at Madras for two months past, and expected to have two months, at least, in which to prepare him and ourselves for his departure; but instead of this, we heard, five days ago, that the vessel had reached Calcutta, (not having stopped at Madras,) and that C. must be at the latter place on the 10th January. This makes it necessary for him to leave us just a fortnight from that time. Mr. W. expected to accompany him, and a son of Mr. Woodward, but Mr. Spaulding will go in his place, as the mission wish Mr. W. to go to Colombo, to wait on the new Governor, and confer with him about the restrictions on our mission. The dear boy is pleased with the prospect of going, as he has always been, but he says, 'Mamma,

when we talked about it, it was not certain, but now since it is certain, I feel differently.' Mother can say the same. I have no misgivings of judgment, but my feelings as a mother, none but a mother can know. It is unnatural for parents to send a child of his age from them, with little expectation of seeing him again; and it was, perhaps, unnatural for us to leave our parents, but I have no more doubt of my *duty* in this case than I had in that, and I think that I thus give the strongest proof of love to my child."

It will be seen by subsequent extracts, that the subject of this memoir felt most deeply the trial of thus parting with an only and first-born son; but the reasons which induced all the missionaries to consider such a course necessary, in regard to their children, were entirely satisfactory to her mind. Some of the principal are, 1st. The children cannot be *properly educated* in Ceylon.* 2d. The

* In regard to the difficulties of *educating* their children, the remarks of the missionaries, in a communication on the whole subject, which was published in the Herald, for January, 1831, are here added:

"At great expense of time, and by leaving missionary duties, we can act towards them the part of teachers, and convey to them some knowledge of books; but so irregular is the attention we can give them, and so difficult is it to secure their steady application to any thing, that the first object of education—to form correct habits of mind, and to teach it the proper use of its own powers—is likely to be but very partially obtained; while any knowledge not found in books, must, almost of necessity, be wanting. In a diversified country, and in civilized and refined society, the eye can scarcely look abroad on the works of nature or art, or on the passing scene, without conveying instruction to the mind; or the ear be open, without becoming the medium of a useful remark, or incidental hint, or more important observation. Thus knowledge, scattered on every hand, is gathered almost unconsciously; and in such a way, that what is best adapted to the capacity is most likely to be received. All the intellectual faculties are in turn nourished or stimulated, and developed in due proportions. But *here* education is *artificial*, and nature must be forced. Not only so, but every thing is done to disadvantage. Instead of *showing* a thing, we are obliged to *describe* it, and to describe by terms, which often cannot be understood. Thus, if we speak of a mountain or river, city or village, mill or manufactory, trade or profession; or in fact of almost any thing in a country like America; or in connection with the arts of civilized life, the very terms or words used in the description, must be explained.

"Teaching a knowledge of men and things, in this manner, is like teaching geography without maps, or philosophy without experiments, or mineralogy without specimens. If any of our children, especially

state of society endangers *their moral and religious character*. 3d. They cannot be furnished with proper *employment* to give them habits of early and thorough *industry*. 4th. They are unable to earn *the means of their subsistence*, and must be *supported* by their parents. 5th. There are not opportunities for their forming *suitable connexions in marriage*. 6th. They cannot, as a general thing, remain in the country with the *prospect of usefulness and happiness*.

These reasons might be extended, to show why the children of the missionaries in Ceylon, and in other places where circumstances are similar, cannot be kept with their parents, and settled around them, in the manner of a colony. Southern Asia is no place for northern people to *colonize*. They dwindle away under a tropical sun. Besides there is no room for them; the country is already *full* of inhabitants, to whom they cannot assimilate. They may, as foreign residents, carrying with them an established character, do much good; but their posterity, born, and educated in the country, instead of aiding to elevate the natives, would, in all probability, gradually sink to their level. Some have already done so, in a few generations; and there are instances where they have sunk even below the Hindoos themselves.

The children of the missionaries, if pious, might, some of them, be employed in the mission; but to be respected by the people there, and to have the confidence of the churches at home, they need to be educated in the midst of those churches. They cannot be missionaries by *birth*, nor will they be worthy of the office, unless "called of God, as was Aaron." They are not, therefore, sent to America to be educated and return to their parents, except

our sons, should take our places, we think that to fit them for this, even as to the knowledge which they ought to possess, (to say nothing of acquaintances which they ought to form,) a voyage to America would be as desirable for them, and the expense as well laid out, as that of a residence at college or theological school, for those who come out as missionaries."

they do so as missionary laborers,—but to find a *home*; to enjoy their *birth-right* as Americans, (of which the voluntary exile of their parents ought not to deprive them,) and to remain in this happy land, which is "even as the garden of the Lord," until they are willing and joyful to leave it for the service of their Saviour in the wilderness.

"*December* 30th.—Our dear Charles left us the day before yesterday, as we expected when I wrote; and Oh, what a blank there is in our little family. I fear I do not feel as I ought, though I certainly would not call him back. His own feelings were a good deal tried, even so as to affect his health, and he went away unwell. We trust, however, that the sea air will soon restore him. You will find his mind and body very intimately connected, and, I am sure, love him none the less for his strong attachments. I try to feel that we have given him to the Lord, and sent him away in obedience to his will; but yet the thought comes across me sometimes, that we have thrust him from us; and cast him, at the most susceptible age, upon the wide world; and if I could not plead with some hope that my God will be his God, I should sink.

"*January* 6th, 1832.—I keep this letter on hand, while I write, and send off others, lest I should think of something which I ought to say about dear Charles, when it is too late. This is the tenth day since he left home, and we have heard nothing from him. Elizabeth S. has been here most of the time, and helps to fill up the blank; but no one can supply his place; especially at evening when he had so long been my company, while Mr. W. was in his study, as he generally is till near eleven o'clock. But it is said, 'a mother can do any thing for her children.' In proof of this, I am thinking of a trip to Colombo for Harriet's benefit, as she cannot go without me.

"We have had unusual success of late, in endeavors to induce women to attend church; but most of them are

still as far off as ever, and remain inconceivably low and degraded. I feel as though they should be subjects of special prayer by our own sex every where.

"Christian David once said to me, 'the conversion of one woman is of more importance among the Tamul people, than that of six men,' and he, you know, is a Tamul man, (a pupil of Swartz,) and has spent his life among them. It is matter of much thankfulness that nearly all in the school are hopefully pious or particularly serious; but when they are away from the school, they are as lambs among wolves, and require peculiar grace. I need not say pray for them."

"Oodooville, *December* 28th, 1831.

"My Dear Son Charles,

"After you left us this morning, we were all sad enough for a time; but, I hope, were satisfied with your being gone, believing as we do, that it is for your best good. I heard a number of persons praying for you, some in English and some in Tamul, and have no doubt that many will continue to pray for you daily. I trust that you in turn will not forget to pray for these poor people, as well as for all your friends here. You will be glad to know that I feel comforted and thankful for the pleasant manner in which you left us, and for the prospect you have of being before long in the happy land of your fathers. My dear child, I hope you are comforted by the spirit of God. Trust at all times in your Saviour. Cleave to Him. Whatever else you do, never forsake or be ashamed of Him.

"I feel anxious about you at all times; but when I go and pray, I feel better, for I know that God can take care of you. You must not think too much of my being troubled at your absence. I can do any thing for your good, and am glad to suffer for your sake if necessary.

"*January* 24th.—We were glad indeed to receive the letters, written on the 13th and 17th instant, at Madras.

Had been expecting them very anxiously. You are now, we trust, on the water, on your way to America. Your notes, my dear child, are very precious; the more so because I see from them that you love to give your parents pleasure. Always be willing to take trouble and make sacrifices for this. It will add to your own happiness. I hope that you will live in the constant fear and love of God. If you do, you will be gentle and kind, and thus make friends wherever you go. I feel an inexpressible desire to have you give yourself *wholly* to Jesus, that he may keep you from that 'roaring lion which goeth about seeking whom he may devour.'

"Your ever affectionate

"MOTHER."

"OODOOVILLE, *February* 6th, 1832.

"MY DEAR CHILD,

"Your little note, begun by yourself and finished by Mr. Spaulding, gave us much pleasure, as did all your notes. We were thankful for the favorable circumstances under which you sailed; but, my dear boy, when I found that you were really gone, my poor heart was very sad, and every day and every hour, when I think of your being with people who do not fear God, and remember how much easier it is to follow a bad example than a good one, unless restrained by divine grace, I tremble for you, and my unceasing prayer is that the Lord will keep you from sin.

"Sarah was married on Wednesday, at Panditeripo. We made preparation for the wedding here; but Buchanan who had been some days sick at home, died that morning; and, as the funeral must be here, we thought it best for them to go and be married by Dr. Scudder. Mr. Poor preached at the funeral. It was very solemn. There were a good many people in the church; the men sat on one side and the women on the other, leaving the space in front of the pulpit, where the girls and women

usually sit, for the corpse, which was in a decent coffin and covered with a black pall. Antache sat beside it, and scarcely turned her eyes away from the coffin all the time: She is very much afflicted. B. was a Christian and her other sons are not. But she has comfort in her sorrow, for he died very happily, exhorting all around him to repent, and saying that he had no fear of death. When one asked him if he had no fear, he said, 'The Lord Jesus is my Saviour, how then can I be afraid.' In the evening after the funeral, we had the monthly education prayer-meeting, when all the missionaries, and their wives, except Mr. and Mrs. W., were here, and did not forget to pray for our dear son far distant.

" Many poor natives suffer with sickness now. They think it is unhealthy, because there has been but little rain. While I write I hear the sound of the 'mourning women,' at Valen's house, where a man is just dead. You will hear no such sounds in America, and see no corpses stretched out on the pile to burn, and no skulls, nor other parts of the human body, thrown about by *jackals*; and I hope, my dear boy, when you see death without these appalling accompaniments, that it will lose some of the gloom and terror which you have attached to it. Nothing, certainly, can be more horrid than the death of an impenitent sinner; but when a Christian dies, or as the Bible says, 'falls asleep,' and friends around his bed, while they tell their sorrow to their heavenly Father, praise Him for His kindness in taking a soul to heaven, it is so different from what is witnessed among these poor heathen, that I hope you will find it a pleasant scene, rather than one which you will wish to avoid."

At this time was made the proposed visit to the southern part of the island. Of the passage to Colombo, Mrs. W. wrote to her son a simple account, from which a few extracts will be taken.

"*February* 14th.—We left Oodooville this afternoon, and came to the mission house in Jaffnapatam, where we stay to-night. I expect to think much of my beloved son when on the water.

"15th.—We came on board early this morning. At first we had light winds, and soon none at all, so we lay nearly still, through the middle of the day. The heat was, I think, greater than I ever felt it before. We have a palankeen tied on the top of the dhonie, and a sort of cabin below, where two couches are placed. Under and around these are many bags of onions. It is as hot below as above, especially when they are cooking; and then the smoke is also driving into our eyes. I feared we should all be sick. In the afternoon we had a light wind.

"16th.—We came on this morning with some difficulty, to the town of Manar, after being aground several times. We left the town, which is a small, dirty looking place, with but few houses and the walls of an old church, and came to a good place to anchor, very near a marshy shore.

"17th.—We got safely through the Straits of Manar this morning, though not without being aground more than once, and being in danger of upsetting in a 'place where two seas met.' You would be amused to see the men push on the boat with their poles, and when it is stuck in the sand, jump out, and, by putting their backs under it, lift it off. They are very lazy and disobedient to orders. The *Tindal* calls out and gives some direction; but one or two are asleep, one is cooking, others are eating, and it is a long time before they start; not, perhaps, till he has come forward and threatened to beat them. Then he gives the orders again, but before he gets through, they begin to direct each other and fall into confusion. We are now at anchor at the '*Pearl Fishery*.' Have been on shore, and expect to stop here to-morrow, when your

father will preach in the house of a Dutchman, who has lived here eighteen years, and looks as though he were eighty years old.

"19th.—We had a good congregation of Tamul people yesterday, and a pleasant time. There were a few women also, who seemed quite interested to hear what I had to say to them. It was affecting to see how ignorant the man of the house is, and one of his daughters also, whom you might have taken for a native if she had not had a gown on.

"We came as far as Calpenteen to-day. Here are a number of mud bungalows on the shore, in which *salt*, collected at this place, is deposited.

"20th.—The wind being rather strong, the boatmen are afraid to proceed, and have come to anchor in the open sea, where we shall have a fine tossing before morning. We have seen a shark to-day and a very beautiful turtle. All our faces have been sadly burnt so that now the skin is coming off. We have twenty-five souls on board. Philip, who came with us, is, I hope, doing good; as he reads the Bible and tracts, and talks to all without fear, and with much earnestness. The dhonie men are nearly all Roman Catholics, and talk about the Virgin Mary, St. Anthony, and others whom they worship, more than they do Jesus Christ.

"21st.—We are at anchor at Colombo, but too late to go on shore to-night. Have been much favored in our passage, and hope to be useful while in Colombo. My dear son how happy you will be to see the shores of America as near you as we do these shores, if your life is spared."

"COTTA, *March* 22d, 1832.

"MY DEAR MOTHER,

"You have heard that our visit at Colombo is to see the new Governor, to request of him permission for other missionaries to join us; and for the benefit of Harriet's health. We had a tedious time in the dhonie, and suf-

fered from the excessive heat; but H. was better, and since our stay here has continued to improve. We are at Cotta, the station of the Church missionaries, *six* miles from Colombo, with Mr. and Mrs. Lambrick, who are exceedingly kind and hospitable. The Governor had gone to *Nuwera Ellia*, previous to our arrival, and Mr. W. has followed him."

Some notices of this journey made by the compiler, may serve a little to introduce the reader to the interior of the island; while they have also a bearing on the interests of the mission.

"*Colombo*, 13th.—Came from Cotta this morning to this place. This afternoon am to go part of the way to Kandy, by the mail coach (the only one in Ceylon or India,) which has lately commenced running as far as Maha Haine, about half the distance.

"*Kandy*, 14th.—Leaving as proposed, I came on before midnight to Maha Haine where, as a new thing in this part of the world, a small inn has been lately established. After taking some refreshment, I continued my journey to this place, by a sort of litter, in which I suffered in the night from the heavy dews, and in the day from the scorching sun; but arrived safely a little after mid-day.

"Have been most kindly received by Mr. and Mrs. Browning, of the Church Missionary Society. Though I passed along much of the road by night, as there was a good moon, I saw enough of it to know that it every where presents scenes most attractive to one brought up in the vicinity of mountains, and who has for many years seen little else than one unvaried plain.

"On leaving Colombo you enter the country by what is called the 'grand pass,' where is a long bridge of boats over the Kalany Ganga. The road then lies for some miles through extended rice fields, near the river, perfectly straight, and several feet above the level of the

fields. It is two or three times the width of a common turnpike road, and made almost as smooth and hard as a floor, by pounding down several layers of lateritious stone called cabbook, in wet clay and gravel, and covering it with coarse sand. The country is divided into the level, the hilly, and the mountainous. As the road reaches the higher lands, it is so laid out and levelled by cutting down the hills, filling up the valleys, and blasting the rocks, as to make the ascent almost imperceptible. In one place is a tunnel of five hundred feet through a granite rock. It is indeed a grand military way, from Colombo to Kandy, seventy-two miles, made at the expense, it is said of two hundred thousand pounds, including several bridges. Capt. Dawson the engineer, who had the principal share in laying out the road, and conducting the operations upon it for several years, has since died, and a monument is about being erected to his memory at the head of one of the most difficult passes. In this place the road runs along the side of a mountain so that on one hand you see cliffs some hundreds of feet above, and a precipice as many below you; and look down upon large hills rising out of the deep vallies. Some of the mountains are naked at the top ending in bold and barren rocks; others are covered with large trees and underbrush even to their summits. They do not here, so much as in some parts of the island, appear in ridges or connected chains, but often as separate masses thrown together without order. They are generally conical at top, or more or less approach that form. To see the vast piles of rocks, and occasionally a small cataract tumbling over them, having washed bare immense masses, and separated from them blocks of stone of every size and figure, would be to any one fond of wild mountain scenery, a most enchanting prospect.

"In leaving the lowlands we leave the cocoa-nut and

other palms, except as occasionally they are seen in the vallies, or in gardens where they are cultivated; and the appearance of the forest becomes similar to that of a colder climate, though the trees are different. Near Kandy a wooden bridge is erecting over the Mahavilliganga, on an American plan with a single arch of two hundred and five feet span, at a very great expense. Most of the timber for it is brought from the sea coast by land. Some mountain timber is however used. I saw the patient elephant bringing it on his tusks from the mountain sides, and two or three yoked together drawing it on huge carts along the road.

"15th.—Went out this morning with Mr. Browning to look at the place. Kandy is a valley about fifteen hundred feet above the level of the sea, surrounded by mountains; beyond which, so as to defend it on three sides, winds the Mahavilliganga, the largest river on the island. Mr. B.'s house is on an elevation at the north, and we walked from it down one of the principal avenues to the main street, near the lake on the south. Except some public buildings, and a few private dwellings in the way of erection, almost all the houses are small and inferior in appearance. On an elevation at the east is a noble building erecting for the Governor's residence, called the pavillion, and on the west are some good houses in the new cantonments. The 'lake' is mostly artificial. It was caused to be dug by the late king of Kandy. It may be a quarter of a mile long. In the middle is a building, now used as a magazine, which was formerly a place of resort for the king. The old palace on the east at the head of the principal street, is an object of curiosity to a stranger. It is enclosed by a wall on three sides, and on the other is defended by a mountain and thick jungle. The enclosure is entered from the west, by a draw bridge over a ditch, and through a large gate-way. On entering,

you see two Boodhist temples,* and several choultries on each side. On the corner, at the right hand, is a tower called the Hexagon. In the second story of this is a close room, strongly barricadoed, where the king's wives used to collect on public occasions, to witness various exhibitions, which they could do through narrow windows, without being seen. The upper story is an open gallery, from which the king was in the habit of reviewing the parades, and cruel executions, which took place by his command on the esplanade below. There he could see all that was done, and yet be out of the reach of any hostile attack on his sacred person. From this place he witnessed, not only such executions as impaling, pouring melted lead down the throat, and tearing off the flesh by hot pincers—representations of all which tortures are now seen painted on the walls—but saw, with horrid satisfaction, the wife of his prime minister, who had offended him, forced to pound in a mortar, one after another, the heads of her seven children, among whom was an infant at the breast, after they were cut off by his executioner.†

"To the north of this Hexagon is the 'Hall of Audience,' now used as a court-house and chapel. The principal things remarkable about it are, alternate pillars and arches, in a double row, forming an aisle like that of a church. They are carved with immense labor from a

* In one of these temples is deposited what is said to be a *tooth* of the last Boodhu, wrapped in pure sheet gold, enclosed in several golden boxes (one within another) studded with emeralds, diamonds, and rubies. The outer case is ornamented by a variety of gems and gold chains attached to it. The most remarkable ornament is a bird, suspended by a gold chain, formed of rubies, blue sapphires, emeralds, and cats' eyes set in gold, which is hid by the profusion of precious stones. Two or three years since, this object of worship was carried round the place in public procession, by the priests under the protection of the military, directed by the officers of this Christian Government, the natives doing it homage. They have a tradition that whoever has possession of this tooth will rule the country. When the English obtained the precious relic in the last war, all immediately yielded without further struggle.

† This monster of cruelty died in captivity at Madras, about the time I was in Kandy.

wood resembling mahogany. At one end of the hall is a portico, with four rows of pillars, and at the other an alcove, where was the *throne*. This is now removed, and a pulpit occupies its place. The late good bishop Turner, in this palace of a heathen king, confirmed a large number of candidates for the church, and administered the holy sacrament. As there is now no chaplain here, Mr. Browning preaches in this chapel every other Lord's day. Besides his occasional labors among the English, Mr. B. has a good Cingalese congregation, and has had the pleasure of receiving to communion some of the principal men, as well as others of a lower standing. He has a very respectable English day-school for boys; and Mrs. B. has a large girls' school. It is a very promising and interesting missionary station.—As the Governor is not expected to come down to Kandy immediately, it becomes necessary for me to proceed to Nuwera Ellia, fifty-two miles distant.

"16th.—Left Kandy this morning at four o'clock, and came on thirteen miles to Gampalla, where is a rest-house. The road lies most of the way along or near the Mahavilliganga, which has its source near Adam's Peak. On each side are barren hills, or rather mountains, but near the road are low lands, capable of cultivation. They are in some places formed into rice fields, made on terraces of different levels, so as to receive and retain the water which comes down from the hills, or enters from the river. At Gampalla there is a lovely prospect of these cultivated fields, while the barren hills rise on all sides to the height of mountains. Most of them are covered with a kind of fern, mixed with tufts of very coarse grass which domestic cattle will not eat. In the valley is the plantation of a Mr. Bird, who is attempting to introduce the English method of agriculture to some extent. He has a large coffee-plantation, and cultivates also the cocoa for chocolate. He ploughs the ground with elephants. In the

afternoon, I came over a very wild and mountainous country, through which the government are now laying out, and making a graded and Macadamized road; and lodged at night in a miserable mud rest-house at Poosalawa.

"17th.—The first part of my road this morning was through what is called the 'dark forest,' which, in appearance, is much like thick primitive forests of heavy beach and maple. It runs along the side of a steep mountain. On coming out upon the high lands, bare of timber, there was presented the grandest mountain-scene which I ever witnessed. On the left was a high barren cliff, or spur of the mountain, almost perpendicular; and at some distance another, which rose in the form of a vast round tower, with dark and dilapidated walls, while to the right, and behind, were high mountains of the most fantastic forms, some bare, and some covered with trees and verdure. At the distance of seven or eight miles in front, were seen immense piles of light and dark-colored rock, so disposed as to have the appearance of a town in ruins; with walls, streets, houses, and turrets. Some hundreds of feet below, lay a long and narrow but beautiful valley, covered with rich fields and terraced beds of different widths; and now and then a native house surrounded by a few trees or a garden. A small river winds its course along this valley, receiving contributions from all the surrounding mountains. There are no less than five waterfalls in view from one point. Passing along the road, I first saw, at a little distance, a beautiful cascade, where the water was thrown over a projecting and shelving semi-circular rock in two divisions, forty or fifty feet before it struck the next point in the descent. I had not ceased admiring this, as I went slowly forward, before the sound of another cataract, on the same side, attracted my attention; and then, in front, at some distance, one still larger, where the principal stream of the

valley came tumbling down several descents, two of which must be near one hundred feet each. These mountain torrents, wearing deep chasms into the immense masses of dark rock, and rushing along over precipices, or amidst high piles of loosened granite of every form and size, together with all the mixture of wildness and loveliness in the other parts of the scenery, made this panoramic view exceedingly impressive. God appeared to be speaking in those cataracts, and to be exhibiting the emblems of his power in those deep vallies and 'everlasting hills.' I do not know the depth of the valley here, but in some places it is said to be more than three thousand feet. Travelers have affirmed that the prospect, for the kind, is scarcely surpassed even in Switzerland. The road along the pass is making at immense labor, as much of the way it is cut into the sides of the mountains; where they are very steep, and where the rock, most of which appears to be a sort of gravelly quartz, with gneiss, and now and then piles of blue granite, must be cut down many feet or entirely removed by blasting.

"18th.—To-day being the Sabbath, I remained at Rambodde, where is a small cantonment perched on the side of a mountain. I was most hospitably entertained by Lieutenant R., of the Ceylon Rifle Regiment. Have been literally in the clouds to-day, for they have been lying on the sides of the mountain both above and below me.

"19th. *At Nuwera Ellia.*—Left Rambodde early this morning, and came on slowly to this place. The first eleven miles is ascending, as the road rises more than three thousand feet, and then descends nearly one thousand to come into the valley, which has been estimated to be about six thousand feet above the level of the sea. Some of the mountains around it are higher than Adam's Peak, which is a short distance to the west. The road ascends the mountain by a serpentine elbowing course,

turning back upon itself so as to make the ascent long, but very gradual. The mountain is thickly wooded, and the trees are not, as in a cold latitude, small and stunted on the higher elevations, but, where the soil is good, they are as large and tall as below, and resemble the forests of temperate climates, and, like them are covered with moss. All the mountains are evidently of primitive formation.

"After reaching the highest elevation of the road, the valley of Nuwera Ellia bursts at once upon you. It is an undulated plain, about five miles in circuit, covered with grass, through which runs a small river toward the south; on the bank of the river, is the Rhododendron, now in beautiful blossom, the only tree on the plain. The ground gradually ascends on each side, with various swells, till it comes to the foot of steep mountains clothed with verdure. On the little elevations not far from the foot of these mountains, the few houses in the place are built. They are most of them like neat cottages in temperate climates, with chimneys, board floors, and glazed windows.

"On arriving at the Governor's lodge, I found his Excellency was not at home, but Lady Horton very kindly invited me to take a room with them; and in the afternoon politely proposed to walk out and show me the gardens and other curiosities of the place. In one of the enclosures I saw almost every variety of vegetables to be found in an American garden, with flowers and fruits, both oriental and occidental. There were roses and carnations alongside of the yellow and white jessamine of the tropics; oranges, pine-apples, and limes in common with strawberries, apples, pears, and peaches. On one side was the coarse mountain grass, in which buffaloes were grazing, and on the other was a field of ripe oats for horses. As there is an abundance of water which comes down in rivulets on almost every side from the mountains, and can easily be conducted to the grounds;

and, as the climate is favorable to labor, and the soil, though not the best, is capable of improvement, this may be made a delightful spot for gardening. It is only recently discovered, but will become a place of great resort for invalids, debilitated, exhausted, and worn down by the heat of the plains below. In consequence of there being a cool atmosphere almost under the Equator, the productions of different climates are easily brought together for subsistence or comfort; and from an average heat of about eighty degrees, a few hours travel may bring one to a mild temperature, varying from thirty-four to seventy-four degrees, in the course of the year. It must be considered as a great mercy that such an easy retreat has been found from the burning sun.

"20th.—Breakfasted with the surgeon of the establishment; and as the Governor did not return until after noon, I spent most of the morning in rambling over the plains, and climbing the sides of the mountains. Found some old acquaintances in the shape of blackberry and raspberry bushes. I wished to ascend the principal mountain, which is a little higher than Adam's Peak, and from which the Peak, as a gentleman told me, seems so near as to be almost within reach of a rifle-ball, and the shed on it covering the famous print of a foot (said by the Cingalese to be that of Boodhu and by the Mohammedans to be that of Adam) may be distinctly seen; but I had not time to gratify my curiosity. It would perhaps be impossible to describe the peculiar sensations, so long unfelt, which I experienced from the cold, so bracing and invigorating; so different from the langor constantly felt below. I walked until noon without fatigue, and without feeling uncomfortable from the heat of the sun.

"The Governor returned home a little after noon, and as soon as he had taken some refreshment, invited me to walk with him. While out we discussed the different subjects which I wished to bring to his notice. On all

of them his Excellency manifested the greatest kindness, signified his intention of giving us some pecuniary assistance, and expressed his regret that we had been so long embarrassed by governmental restrictions. We have, therefore, reason for thankfulness in the hope that instead of former vexations, we may look for aid from those who rule over us; though it will not render it less necessary to look to Him who is higher than the highest, or to remember that 'it is better to trust in the Lord, than to put confidence in princes.'

"21st.—Left Nuwera Ellia early this morning. The thermometer was about forty-two degrees, before sunrise, and there was on the grass the appearance of hoar frost. With this degree of cold in the houses, ice is said to be found in lower situations, a quarter of an inch in thickness. I had once more the pleasure of shivering with cold, and then we left this retreat to descend into the regions of the sun. As is often the case, the down-hill path was more easily trodden than the up-hill, and I was in season for breakfast at Rambodde, though I walked great part of the way. In order to reach the next stage before night, I started early in the afternoon, and suffered much from the heat; but arrived at the mud rest-house at Poosalawa, just as a thunderstorm, which had been brewing among the mountains, came down, with an unusual degree of fury, upon the lower regions of the country. It passed off soon, however, only leaving me a wet lodging.

"22d.—This morning had a walk of five or six miles through a very wild region. Being desirous of reaching Gampalla before the sun should become powerful, I left the rest-house about three o'clock in the morning, and, to relieve my bearers, walked until after day-light. There was a moon, but it was in its wane and flitting clouds at times obscured its dim light. Part of the way the road was cut into the side of an irregular mountain, along the foot of which, far below, ran a small but rapid river. The

mountain was bare of wood, except where, at short distances, there were deep ravines worn in its sides by torrents from above. These, and the river below, were lined by thick trees. There was, therefore, on one side, overhanging cliffs, and on the other, a deep and dark chasm; from the bottom of which the noisy river, urging its descent over rocks of all shapes and sizes, sent up the constant sound of its unwearied contest. As the road, on approaching any of the ravines, wound up the side of the mountain, to avoid a descent into them, and to cross them where they were narrow, I was constantly plunging into the thick jungle which lined them, and then emerging to catch a glimpse of the deeper precipices overhanging the main stream below. Such, thought I, is life. The light from above, like that of the moon is only reflected, and for our trial is often clouded and obscure. Nor does this light shine on all our path. Even the King's highway, sometimes leads us into dark places, and we, alas! too often choose crooked paths from which the light is shut out; and when we emerge from the darkness, we find ourselves on the edge of a precipice, and see that he only, who walketh softly, walketh surely. But I desired to be thankful for the light we have, and for our assurance of safety, so long as we are in the right way; and for the confidence, also, that as the sweet morning star, and afterwards the opening light of a clear day, dawned on my weary path, so will the day-star from on high, and the light of eternity, rise joyfully on every weary pilgrim in the road to Heaven. As the day dawned all the country below me was covered with a dark fog or cloud, so dense and regular that it resembled an immense ocean, in the midst of which the tops of the lower mountains appeared as so many islands, gilded by the beams of the rising sun; which soon poured a flood of light over the whole rejoicing landscape.

"I could not but praise God in the confidence, that

although 'darkness now covers the earth, and gross darkness the people,' there are, even in this eastern world, some moral elevations on which the rays of the sun of righteousness begin to dawn; and that they will kindle more and more in his beams, until they appear only as islet-gems in an encircling sea of glory.'

"I reached Kandy in the midst of a heavy shower, and rather late, having stopped some time in the botanical garden at Paradenia, four miles distant. This is quite extensive, the principal walk through it being more than half a mile in length. It is filled with a variety of plants, shrubs, and trees from every quarter of the globe, and is kept in the finest order. Among other rare trees is what is called the '*traveler's tree*,' which yields a large quantity of pure water from any one of its leaves, when cut. By a wise disposal of Providence this tree is found in desert plains, where water is more precious than wine. The *jaggery tree* (from which is made an inferior kind of sugar) is not only found in this garden, but is common in Kandy, where, in different places, you may also see the beautiful *talipot*,* or large fan-palm. Kandy is a very favorable place for gardening, as the climate is more temperate than on the coast, and rain is frequent. In front of

* The *talipot* (*corypha umbraculifera*) is one of the most splendid productions of Ceylon. The body of the tree is sixty or seventy feet in height, and straight as a ship's mast; without a limb or leaf until you reach the top, where is an immense tuft of fan-leaves, so large that when spread, each one may cover ten or twelve men. The stalk, or stem, as there are no limbs, clasps the body of the tree, and inclines outwards, so that the long leaf bends over in a graceful curve. This vast crown of evergreen, surrounding such a shaft, is itself very grand; but there is something still grander. When the tree is about fifty years old, it blossoms. In the centre of its crown of leaves, rises a cone several feet in height, which gradually swells and enlarges until, at length, it bursts with an explosion like the sound of a cannon; and a vast conical flower, fifteen or twenty feet in height, and ten or twelve in breadth, stands exposed in almost incredible magnificence. It is yellow and formed of numberless small blossoms, so arranged on a giant stem, and innumerable branches or tassels, as to appear over the elevated tuft of leaves, as a gorgeous diadem on the head of this queen of the forest. The tree blossoms but once and then dies.

Mr. Browning's house are several varieties of roses, carnations, geraniums and other flowers, with the almond, coffee, cinnamon, bread fruit, India rubber, and several other rare trees and plants."

After the close of this journey, the compiler and subject of this memoir had further refreshing intercourse with Christian friends at Cotta and Colombo, and prepared to return to the scene of their labors. At Cotta they saw much to encourage them, especially in the excellent school establishments of the Church missionaries. In what is called the "Christian Institution," under the care of an efficient classical teacher, the Rev. Mr. Marsh, were *sixteen* Cingalese and Tamulian young men of piety and promise, preparing to become assistants in the missionary work. They were pursuing the study of Latin and Greek to some extent, with English, and European science. There was a large and excellent female day-school at the station under the care of Mrs. Lambrick, in which native girls were taught sewing and lace-making, as well as reading and writing. Connected with the station, were three English missionaries, the Rev. Messrs. Lambrick, Bailey and Selkirk; besides the classical instructor, and a printer. There were several village schools, and a large printing establishment. The "Institution" and other buildings are situated to advantage on a beautiful eminence, at the bottom of which is seen a river, expanding itself here into a sheet of water which resembles a small lake. The country around is diversified with gentle hills and dales, mostly covered with trees and shrubbery, among which, thickly scattered, are the bamboo and mud huts, and sometimes small brick houses of the natives. The place was formerly a residence of the Cingalese princes of this part of the island, who were called "Emperors of Cotta."

In the congregations, schools, and printing operations of the Wesleyan and Baptist missions in Colombo, there

was also much which was cheering, but a view of the whole field gave rise to some reflections which were expressed, as follows, in the journal from which the above notices are taken.

"Ceylon, though favored above most other portions of the heathen world, in the amount of Christian labor bestowed upon it, is yet desolate and barren. The moral aspect it presents throughout, is similar to that of its wilds in the interior. Here and there is a small, cultivated spot, but all around are dreary wastes of heathenism. A great part of the Cingalese population of the maritime provinces are baptized, and make some profession of Christianity; but they are still Boodhists in practice, and what is worse are Capuists, or worshipers of evil spirits. The devil-dances and other forms of this worship, are more attended to, and have a stronger hold upon the feelings of the people than the ceremonies of Boodhism. Even the Hindoo gods, who, though considered inferior to Boodhu, are joined with him as objects of worship, are more feared and more frequently resorted to in time of sickness and danger, than Boodhu himself. In the southern part of the island is a temple to Katheraman, or Skanda, the second son of Siva, resorted to not only by Hindoo pilgrims from the northern part of the island, and the continent, but by the Cingalese in greater numbers than flock to any Boodhist temple. It is the scene of many miracles. There, people cut their throats and yet live, cut off their tongues and yet eat and speak, and sometimes even have their heads cut off and joined on again! A wild elephant comes on a set day each year, assists in the public procession of the temple, and then returns again to the forest. A tree, to answer for a flag-staff, springs up and grows to a proper elevation in a single night, and various other marvelous things take place, if report is to be credited. The Boodhist's temples, on the contrary, boast of few or no miracles; a thing not to be wondered at, since Boodhu is

asleep. They therefore attract fewer worshipers. The *sermons* of Boodhu, which are read to the people by the priests, or their own wretched composition in place of them, (which are but poor substitutes, so far as attraction is concerned,) for the public processions, shows an imposing pageantry of a Hindoo festival. Yet, though the Cingalese certainly sit more loosely to their religion than the Tamulians, I do not see that they are any nearer the kingdom of God. Of the whole population of the interior and southern part of the island, probably not more than five hundred can be considered as true Christians. Ask many a baptized Cingalese, concerning his religion, Is it 'Boodhist?' 'No!' 'Catholic?' 'No!' 'Christian?' 'No!' 'What then?' His answer will probably be, 'Government religion!' Alas! when will bones so very dry 'be clothed upon' and live? Not assuredly, until there is some one to prophesy upon them. Of almost the whole extended population of the interior, it may be said, 'how shall they hear without a preacher?' Except the Wesleyan station at Kornegalle, now left to a native, and the church missionary station at Kandy, occupied by a single missionary, there is no one in the whole Kandyan country to lift up his voice for Christ, or to proclaim to the multitudes who never yet so much as heard his name, that to them 'was born a Saviour, who is Christ the Lord.' Oh, when will it be said to all these, 'Behold the Lamb of God that taketh away the sins of the world?'"

Of the return home and the state of the mission, a few brief notices will be added from a communication of Mrs. W. to her mother.

"*March* 29th, 1832.—Took leave of Cotta friends this morning, and came to the house of Mr. Gogerly, the Wesleyan Missionary, at Colombo. It is painful to part with the dear brethren and sisters who have been so kind to us.

"30th.—Came to the *shore* early this afternoon; but were obliged to wait till sunset for the dhonie-men, who promised to be ready to start at daylight this morning. We then came on board, and sailed in the night.

"*April* 3d.—Yesterday morning, an old man, a passenger, who was returning to his family after an absence of a year, was attacked with cholera. Mr. W. gave him such medicines as we had; but thought his case nearly hopeless from the first. He was in great pain; and as he lay within a few feet of us all day, his groans distressed us very much. All on board seemed greatly alarmed. Two others were ill, but were soon relieved by medicine. The man died, and was committed to the deep about midnight. It was a most solemn moment, when the sound of the gurgling water was heard, after the dead plunge of the corpse into the still sea. The sailors seemed affected, but probably only with fear.

"4th.—We came on yesterday morning to the straits of Manar, but were detained through the day by shoal water, and by the *Tindal*, who went on shore, and drank arrack so as to be intoxicated. He got angry with a young woman of Dutch descent, a passenger, who wished to leave, at this place, and refused to let her take her baggage unless she would pay the passage through to Jaffna. She was poor, and unable to pay; but finding that words availed nothing, she took off her ear-rings, and offered them to him. He (quite sailor-like) put them back in her hand, and said, 'No, I have a daughter at home; take your things and go.' He then struck one of the sailors, who returned the blow; and Mr. W. was obliged to interfere and separate them. We got away at evening, but I was in fear of the Tindal through the night.

"6th.—We were most happy to reach Jaffnapatam before breakfast this morning. Yesterday, little H. had a severe attack, like cholera, which greatly alarmed us; and the more as we had not suitable medicines to give

her. She was, however, mercifully relieved in a few hours, and we are favored in being once more on 'terra-firma,' in health and safety. I think I have not felt more grateful for temporal favors, since we landed on the shore at Point Pedro, after our long absence at Madras and Calcutta.

"8th.—Mr. W. preached yesterday to his own people, with no little pleasure. If we could judge of the real feelings of the natives, by their expressions of joy at our return, we should think that they have for us no ordinary degree of attachment. I believe that most do regard us as their real benefactors.

"10th.—We have this evening observed a thanksgiving season, on account of our safe return, and the favor shown the mission by the government. Most of the brethren and sisters were present. It has been good to unite with them once more in prayer and praise. But few missionaries can have such seasons of social intercourse as we have, and I think we are right in supposing them very useful in keeping us united.

"18th.—There has been a four-days' meeting at Manepy, ending to-day, with our quarterly communion. We have attended every day some of the meetings, generally three; and they have been very pleasant.

"24th.—This morning, while we were sitting at the breakfast-table with Mr. and Mrs. Spaulding, and Mr. Woodward, who were at Oodooville, to meet the native members of our several churches, and assist in forming a *Native Evangelical Society*, letters came in from America, which have given us much joy. We had previously received the 'Missionary Herald,' and 'New York Observer,' bringing our intelligence down to May and June, of 1830. It appears from these, that there was never such a time, in some parts of the country, for revivals of religion. Would that I could say so of Jaffna. We have had protracted meetings at Tillipally, Manepy, Nel-

lore, and in several destitute villages; and have proposed a similar meeting at Oodooville, the second week in June. Our situation is, however, so different in many respects from that of our friends in America, that our meetings of this kind must be conducted differently, and cannot, perhaps, be expected to accomplish the same marked results."

CHAPTER XII.

PROGRESS OF SCHOOLS AND MISSION SEMINARY—RESULTS—NATIVE ASSISTANTS—THEOLOGICAL CLASS—MEDICAL STUDENTS—BIBLE AND TRACT DISTRIBUTIONS—MINISTRY—CONVERTS—POLICY OF THE MISSION—PROTRACTED MEETINGS—SON'S DEATH—NOTICES OF SON—EXERCISES UNDER AFFLICTION—DEATH—CHARACTER.

We have now taken a partial view of *twelve* years in the history of the Ceylon mission, subsequent to the arrival of the reinforcement of which the subject of this memoir formed a part. The details have been confined principally to the operations of one station, but may serve to show the general nature of the work at others, also. Its progress in different branches may require a little farther illustration.

The *native Free Schools* in the villages had for several years been from *eighty* to *ninety* in number, and contained from three to four thousand children, of whom more than five hundred were girls. The system on which they were conducted had been gradually improved, so that they had become more entirely *Christian schools*. A course of Christian lessons contained in a smaller and larger catechism, a Scripture history and Scripture extracts, prepared with great care and labor by the missionaries, were studied in the schools one half of each day. The teachers and

scholars of suitable age were also required to attend church on the Sabbath, were formed into Bible classes, which met once a week at the station with which they were connected, and into Sabbath schools, conducted in most respects like those in Christian countries. Each school was a depository for Bibles, and tracts, and also a little chapel in which the word of God was preached to the parents of the children and other villagers. The children were collected in larger or smaller occasional meetings, to be instructed or exhorted, and all the teachers in the mission were assembled once a quarter, to spend a day with the missionaries in religious exercises. By the blessing of God, on these and other efforts, some of the children, and nearly one half of the teachers, had become hopefully pious. As there was a monthly examination of each school, when the progress of every child was noted, and the master paid according to that progress, the number of children, and the attendance at church; and as each school was inspected nearly every day by a Christian superintendent, a good degree of diligence and sound instruction were secured, even in the schools where the teachers remained heathen. Where they had become Christians, there was a better influence; as they opened and closed their schools with prayer, and conversed with the children on the concerns of their souls; as well as taught the Scripture lessons in a more understanding manner. It was cheering to behold in one of these schools, in the midst of a heathen village, forty or fifty half naked children, seated in rows on the hard floor of earth, with their books, or olla-leaves, before them, all perhaps swinging their bodies back and forth and chanting their lessons aloud in a sort of recitative; and then to hear their answers, when questioned concerning the spiritual nature of the true God, or love of the Lord Jesus Christ, or the manner of escaping hell and obtaining Heaven; while their dark countenances lighted up with intelligence, and the eyes of some perhaps filled

with tears. A few while young have died in hope. There were two at Panditeripo, a boy and a girl, who died about the same time with cholera. They both desired to join the church, but their admission was deferred for longer trial, on account of their tender years. The little boy, who was about *eleven*, when dying, expressed himself as sorry that he had not been baptized; but he hoped that the Lord Jesus would save him, though not baptized, as he wished to be his child. From year to year, two or three hundred had left the schools, able to read, and furnished with some portions of the Scriptures. Some of those who had been taught in the schools had in turn become teachers. There was one instance of a poor dark-minded heathen girl, who, though according to the Hindoo notions she ought never to learn to read, was instructed, hopefully converted, received to the church, and appointed a Christian school mistress. It was pleasing to see her bringing up forty or fifty little heathen girls to the house of God. The sight was especially lovely, when standing in the door of the church at Manepy, and looking over towards her native village, you could see her with this interesting train winding their way through the green rice grounds, in their best dress; which, though not always very white, contrasted agreeably with the verdure of the fields, and inspired the hope of their being at length clothed in that "fine linen" which is "the righteousness of saints."

Free *boarding establishments.* In the beginning there was a boarding school at each of the five stations; but sometime after the Seminary and Female Central School were commenced, it was thought advisable to have all the boys, preparing to enter the Seminary, at one school. Those at Panditeripo and Manepy were, accordingly, removed to Tillipally; and a *Preparatory School* was formed, which usually contained more than one hundred lads. This gave greater uniformity and energy to the system of instruction, and left the brethren at the other stations more

at liberty for itinerary, and other direct missionary, labors. Though it was at first very difficult to obtain even boys to join the boarding establishments, they gradually became anxious for admission. When at one time notice was given that a few select lads would be taken, more than one hundred and fifty, many of them from leading families in the district, were brought to the missionaries, and strongly urged upon their acceptance. A similar change had taken place in regard to obtaining girls. When on one occasion it was proposed to receive about twenty into the Central School more than seventy were offered;—mothers bringing their daughters; grand mothers their grand daughters; aunts, their nieces; and all saying, you *must* receive our children—we cannot take them home again;—you say, we must have faith and we have come *trusting* in you. Nor were these of the poorer classes only, but many of them in comfortable circumstances, and nearly all of good caste.

The *Mission Seminary* was commenced in 1823, with forty-eight lads; and received in 1826 a class of twenty—in 1827, one of twenty-four—in 1829, one of twenty-nine—in 1830, one of thirty—and in 1832, one of sixty-three lads; nearly all from the *Preparatory School*, which with the last mentioned class, was removed to Batticotta, and united with the Seminary. These lads, selected generally from large numbers who were offered, were such as had approved themselves in the preparatory studies, and were admitted on examination in the English and Tamul Testament, and the ground rules of arithmetic. Besides those who had died, or left irregularly, and those who had been taken into employment or sent away as unworthy of gratuitous support, three classes, containing in all forty-three students, had been *honorably dismissed*. Of these twenty-three had gone into the service of the mission—eight remained in the Seminary as teachers, and students of theology—four or five were employed by other missions

—and eight or nine by the government, as interpreters in the courts, or assistants in the medical and surveyors' departments. The greater part of these youth had made a profession of Christianity, and were prepared, by their knowledge of English and Tamul literature, and the study of geography, astronomy, natural philosophy, and some branches of the mathematics, to be useful in different situations. Some few, to the grief of those who had labored so long for their benefit, proved ungrateful to their benefactors, and recreant to their Christian obligations; but most of them exerted a good influence among their countrymen.

There had been public annual *examinations* both in Tamul and English, when the results of scientific investigation, as pursued by the students, were brought forward in contrast with many prevailing opinions of the natives, so as to weaken their confidence in their own shasters. The examinations in English were attended not only by missionaries of other denominations and friends of the mission in the vicinity, but by many gentlemen connected with the Government. One of these was Sir Richard Ottley, then Chief Justice of the Island, who several times favored the institution with his presence, and became one of its patrons. The principal building is named, in honor of him, *Ottley Hall.* The examinations in Tamul were attended by many of the more respectable natives. At these were produced such dissertations as the following:—On the form, dimensions, and motion of the Earth; nature and properties of the atmosphere; distance and size of the sun, moon, and planets, and means of measuring them; cause of eclipses, and principles on which they are calculated; method of finding the latitude at sea; the six mechanical powers; comparison of the Hindoo and European systems of geography and astronomy; the Bible and puranic accounts of the creation of the world, and of the first man; and the evidences of

Christianity. On some of these subjects mathematical *demonstration* was employed, and on others, occular and experimental proof was offered. That the Earth is not *flat*, as the sacred books of the Hindoos assert, was demonstrated by the rules of trigonometry, from the fact that the polar star rises rapidly as we travel north. That Saturn is surrounded by a ring, and that Jupiter and other planets have satellites, was shown by a good telescope; though many were slow to credit their own senses, and thought the missionaries were practising an optical delusion. That the atmosphere has weight and elasticity, was illustrated by experiments with the air pump.* In regard to eclipses, the foretelling of which by their brahmins is thought to prove the truth of their system, not only was the true theory explained, but the brahmins were corrected in some of their calculations; which are made from ancient tables, and suppose the solstitial points to be the same they were A. D. 533, or the place of the sun the same in the siderial sphere, making no allowance for the precession of the equinoxes. In a calculation of an eclipse of the moon, as given in a native almanac, three errors, relating to the time of its commencement, duration, and extent, were pointed out, which were afterwards proved to be errors by the observation of many of their learned men, collected for the purpose. The true time of the summer and winter solstices, which are supposed by them to be on the 1st July and 10th January, was shown to be twenty days earlier; and they were invited to ascertain for themselves, by observing when the shadow, at noon, is longest. By these and similar methods the light of true science was thrown strongly on some of the deformed features of the puranic systems; and the foundations of a

* On one of these occasions, the natives were astonished beyond measure to see a glass bottle *burst* after the air was extracted from it; water rise after the manner of a *fountain* in an exhausted receiver; needles dance attendance on a magnet; and a whole company almost prostrated by an electric shock.

false religion were shaken at the same time with those of a false philosophy. The third triennial report of the Seminary, which brought its history down to the end of 1832, mentions the number of students to be then one hundred and forty-two, including a theological class of twenty-five, of whom ten were not on the foundation of the institution. Of the whole number, fifty-three were members of the church. A Moral Improvement Society, for the promotion of temperance and good morals, and a Bible and Missionary Society, to which the members of the Seminary generally contributed by self-denial in their food, were formed, and were productive of much good.

The operations of the system thus far, had made it evident that there is no want of intellect among the natives to discourage attempts to elevate them; that the plan of assigning the English language a prominent place in the course of instruction is a good one; that the members of the Seminary may be made a useful medium of communication between the missionaries and learned natives; that the object of raising up efficient Christian teachers is attainable as well as most important; and that the study of English literature and science, when combined with a careful examination of the evidences of Christianity, is one of the most powerful means of overthrowing idolatry.

Native Assistants.—Various assistants, such as readers, exhorters, and licensed preachers, had been employed from an early period in the mission, as fast as suitable persons could be found and qualified. They were generally lads and young men from the boarding school establishments, who were instructed more or less in English; but some were converted adults, who understood only their own language. The better to prepare them for usefulness, a *theological class* was formed, which met at Oodooville for two or three years; and spent one day each week in reciting Biblical lessons, reading dissertations on questions in divinity, and attending lectures. In a joint letter

of the missionaries in 1829, it was stated that at on examination of this class, consisting then of twenty, they were highly gratified at the progress made by most of the members, and stimulated to make greater efforts to bring forward native helpers. They separated the class into four divisions—the first consisted of *three individuals, Nathaniel Niles, Charles A. Goodrich, and Timothy Dwight,* who were received as candidates for *native preachers;*—the second of *four*, to be considered *catechists*, or exhorters;—the third of *seven*, to be called *readers*, or Bible and tract distributors;—and the remainder to pursue their studies farther before receiving any designation. Most of these young men, when not attending the lectures, were employed as school visitors, and other assistants at the different stations. The class was subsequently united with the Seminary; and was then composed *principally* of those who had gone through a scientific course. *Niles* and *Goodrich* were licensed in January, 1831. After receiving a charge and public designation to their work, they went into the pulpit of the church at Tillipally, and Goodrich having read and expounded a portion of Scripture, Niles preached a very impressive sermon from the text, "Oh, Lord God, behold I cannot speak, for I am a child."—He gave an account, with deep feeling, of the manner in which he had been taken up, when a poor boy, brought forward, supported, and educated by the missionaries, and converted, as he hoped, by the Spirit of God, so as to be prepared to stand there as a preacher of the Gospel. Looking around the church, in which were some very large stone pillars, about to be removed on account of their obstructing the view of the congregation, and their place supplied by wooden posts, he said, "The missionaries, who are now among us, like these strong pillars, may be all taken away, and the church left to stand on us poor native preachers, who are only as wooden posts; but if the Lord gives us grace, we will stand in our

lot, come life or come death; and, trusting in him, I will not say 'I am a child.'—I can do all things through Christ, which strengtheneth me." He then turned round, and taking his native brother by the hand, addressed him in English, expressing his fellowship, and calling upon him to make an entire consecration of himself to the Lord. They both wept.—It was affecting to see them, then and at other times, standing among their countrymen, with something of the feeling which Paul had for his brethren, his "kindred according to the flesh," and saying, "Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God."

The native preachers licensed in 1822, had not altogether fulfilled the hopes entertained of them; as only *Gabriel* remained long in connexion with the mission, and he for a year or two labored under mental derangement. He afterwards recovered, and continued to act as tutor in the Seminary, for which a discriminating mind and good education, admirably qualified him; but his health did not admit of his preaching often, or being very active in other duties. The other two, *Malleappah* and *Nicholas*, had both gone into the service of government; one being at this time a *proponent* or governmental preacher, and the other an interpreter in a magistrate's court. Much delay and many disappointments, are to be expected in attempts to raise up efficient Christian laborers from among the natives of India. After all that has been done, for a century past, by Swartz and his colleagues, as well as by more modern missionaries, not a dozen Hindoos have been found qualified for *ordination*. Many have been useful as preachers, and in other departments of labor, but very few have had sufficient piety and stability of character, to be intrusted fully with the sacred office. When such are found, the *native church* will have a more perfect organization, and appear in new symmetry.

As the mission was favored in having one of its members a physician, as well as minister, there was opportunity to give some native helpers a knowledge also of the healing art. This is of great importance among the heathen. There was no medical class formed; but Dr. Scudder always had one or more assistants in his practice among the natives, whom he instructed as circumstances allowed. One of these was *George Koch*, a young man of Dutch descent, and of good promise; but who, as soon as he was qualified for usefulness, left the mission. Another was a native lad, named *Whelpley*, who has been mentioned as dying young. He passed through a scientific course in the Seminary, attended lectures with the theological class, and studied regularly with Dr. Scudder. His death was a serious loss, as his skill in medicine and surgery was becoming of much use in the Seminary, and among the natives generally. Many of them, murmuring against Providence, said, "Why should this fine young man be prematurely cut off, while multitudes of old people live to be a burden to themselves and others."—He, however, died rejoicing. His disorder was a typhus fever, which did not admit of his saying much; but he expressed, by his countenance and gestures, his comfort in hearing the word of God read, and joining in devotional exercises. His peace of mind surprised the heathen. When he was thought to be dying, as one of the missionaries entered the room, he made an effort, and exclaimed, in Tamul, "Great joy!—great consolation!" He quietly fell asleep in Jesus.

Bible and Tract Distributions. The Scriptures were translated into Tamul, more than a century ago, by the Danish missionaries, and were subsequently carried through two or three small editions, at the press in Tranquebar. A few of these were in print when the mission was commenced, and three or four were procured by the missionaries for their own use. Afterwards a few more

were obtained, from a modern edition, at Madras, a little altered, and perhaps half a dozen New Testaments, from a Serampore edition. But during the first five or six years of the mission, none were put into general circulation. At length, by means of the British and Foreign Bible Society and its auxiliaries in Madras and Colombo, new editions were printed, and a revision of the translation was undertaken. Through their liberality, and by generous donations from the American Bible Society, the Tamul Scriptures were gradually provided in more adequate numbers, and in a more idiomatic and correct style. They were usually distributed in small portions, as single gospels or epistles, but sometimes the whole New Testament, or even the Old, to such of the Romanists as were willing to receive them, and such of the heathen as were sufficiently instructed to know their value. The indiscriminate distribution of the entire Scriptures, which make a large volume in any of the native languages, is not generally advisable among the Hindoos. Few of them read so much in their lives as the whole Bible. Select portions of it, and religious tracts, are better adapted to the mass of the people in the commencement of efforts for their instruction. The Scriptures mentioned were printed at Madras and Colombo, and some Tamul tracts were obtained from the same places, especially the former; but in 1825, a *press* was established in Jaffna, by the Church Missionaries. At this, not only catechisms, and other books for the schools, were printed, but by the aid in part of the London and American Tract Societies, a variety of tracts were also published. They were mostly original, and prepared with special reference to the circumstances and habits of thinking of the natives. Besides occasional tracts, and broad sheets, the number of the *regular series* amounted at this time to more than *forty*, and those for children to ten or twelve. The Episcopalian, Wesleyan,

and American missionaries were unitedly concerned in their publication.

By the distribution of Bibles and tracts, not only had light and truth gone forth amidst darkness and error, but some instances of apparent conversion had occurred. A man of good caste at Manepy, was thrown into prison on a false accusation, and while there found a Tamul Testament which had been given by Mr. Meigs to another prisoner, who neglected it to gamble and play at cards. This man was impressed with what he read, and on being released from prison, went to Mr. Spaulding to be instructed in this way more perfectly. He was first either afraid or ashamed to appear as an inquirer, and made an excuse in coming to the missionary, that he wanted some money changed; but he soon became a regular attendant at church, and after a few months was received to communion.

A young man received a tract in a bazar, and was led by it to go to Dr. Scudder at Panditeripo, for further instruction, and eventually to embrace Christianity. He became a school-master and an active tract distributor. Other similar instances of benefit from the Bible and tract distributions, might be mentioned, though they have been usually preparatory and auxiliary to other means, rather than the direct cause of bringing idolaters to Christ.

There were some interesting occurrences in one of the villages of Manepy, showing the self-propagating tendency of Christianity. A Roman Catholic in the village was led by the reading of a tract, or some other means, to go and hear Mr. S. preach at the station. He was interested, and went the second time. He also began to read the New Testament. One of his heathen neighbors, named Katheraman, was induced to accompany him to hear the missionary. He was a poor illiterate fisherman. Being impressed with what he heard, he continued to attend preaching

from time to time. So anxious was he to examine the Scriptures, that, from only knowing the alphabet, he taught himself to read; and soon became familiar with the Bible. He committed large portions of it to memory. His whole character was changed. His mind was enlarged, and enlightened; and he seemed altogether like another man. He not only gave pleasing evidence of being truly converted, but was very active in the cause of Christ; and very earnest in exhorting others to repent. He was listened to with more interest, by the natives, than almost any other speaker in the mission, for as he spoke to them with *tears*, they thought him sincere. The Catholic man died of cholera, just before the time proposed for their joining the church. Katheraman not only came forward but brought others also. One of these was an old man of the neighborhood, who received the name of Andrew. Andrew in turn called Philip. Near the abode of Katheraman, a small *prayer-house* was built; and he, with such as he could induce to attend, went there every morning at sunrise for reading the Scriptures and prayer. This was continued from month to month, and year to year. The little company increased, and the leaven spread in the neighborhood; until fifteen or sixteen had joined the church, and others were inquiring. One might frequently see, twenty or more in a company coming up from that village across the fields to the house of God.

Ministry of the word and ordinances. In the midst of many cares and labors, the missionaries ever considered it their great business to preach the Gospel, publicly, and from house to house. All their schools and their various missionary operations, were intended to be strictly subsidiary to this object. As circumstances allowed, they made tours, not only in the northern part of the island, but on the continent, to distribute books, and proclaim the way of salvation. At each of the five stations of the mission, the churches were repaired so as to be very

decent places for public worship, capable of accommodating from five hundred to one thousand hearers, and there were generally from three hundred to six hundred present on Sabbath mornings. Of these about one-fourth were adults, and the remainder children from the schools. There was frequent preaching also in the school-bungalows. Protracted and united meetings were also held, sometimes in connection with missionaries of other denominations, not only at the mission stations but in the midst of populous heathen villages. Some of these were exceedingly interesting; when numbers of the heathen were collected together, under favorable circumstances, to hear from several speakers in succession, the most impressive truths brought to bear with concentrated force, on their understandings, and consciences; while united prayer ascended for the influences of the Holy Spirit to descend upon them. This was exceedingly different from a single individual speaking to a moving multitude, in a market-place, and it was one of the advantages of the form of operations in the mission, that the public and solemn worship of God could be connected with the promulgation of his word.

Of the natives admitted to the church, most of them heathen, but a few Romanists—to the end of August, 1831, there were one hundred and seventeen who had been connected with the boarding establishments—thirty school-masters—and fifty villagers, including some domestics. Of these, thirty were more than forty years old—thirteen, over fifty—one, seventy or upwards—and one above eighty. Several of more than middle age had died in hope, who had not made a public profession of their faith in Christ. The next year thirty were added to the church, of whom a still larger proportion were adults. In reference to this proportion, it was stated in one of the letters of the mission; "though the greater part of those received into the church are young, yet a sufficient num-

ber of adults have been gathered to show that God, in the dispensation of his grace, is not confined to the rising generation; and that the opinion, too commonly expressed, of the hopeless state of adult heathen is not warranted by experience. If missionary efforts, instead of being so desultory, as they often are, were more *concentrated*, and brought to bear more directly and constantly on a small population, instead of being wasted on a large surface, we are persuaded that more converts would be seen even among adults."

The suggestion in this extract concerning concentrated labor, and the system pursued by the mission in having several stations near each other, may require some explanation. It may be thought that, as far as possible, there should be an equal distribution of missionary labor over the whole heathen world; and doubtless far greater equality than now exists, at least between Christian and heathen lands, ought to be attempted. But if we say that the missionaries now abroad should be distributed equally in all countries, to which they can gain access, we must assume that they could do, in the aggregate, nearly the same amount of good thus separated, that they can while acting more in concert. However desirable it may be, in dispelling the darkness that covers the earth, to kindle up lights in distant and remote places, the live coals must not be so much scattered as to be extinguished, nor so removed from the altars of Christian lands that the fire cannot there be kept burning bright; or to change the figure, as the kingdom of Christ is advancing upon the empire of Satan, possessions already gained should be carefully guarded, and in making aggressive attacks, especially on the strong holds of the enemy, the soldiers of the cross should not go forth single handed, but in detachments sufficiently strong to make an impression. It is true that the analogy is not perfect between this spiritual warfare and that of an invading army, since every true

missionary may expect divine assistance, so that "one shall chase a thousand;" but as God usually proportions means to ends, it is almost as preposterous to spread a handful of missionaries over an extended and populous Pagan country, as to scatter a few soldiers over an enemy's territory. A missionary alone, in the midst of some thousands of idolaters, has usually but little influence. He is liable to lose his energy and be discouraged, though in health, and if disabled by sickness, or removed by death, his labors are perhaps entirely lost. The field, partly cultivated and sown, is left before the harvest is gathered. If several missionaries are near each other, they take advantage of the *social principle* for mutual encouragement and strength, and if one fails, another can enter into his labors. By the concentrated efforts of several hands, a little spot is cleared in the wilderness, and a garden is formed from which trees of righteousness may be transplanted into the surrounding region, as that is also gradually brought under cultivation.

This concentration of effort is the more necessary when several branches of labor are to be prosecuted in the same mission, such as native education, the translating of the Scriptures, and the preparation of books, as well as that of preaching the Gospel. In modern missions, the *Press* holds a most important place; and as auxiliary to that, in part, are various systems of education to render the Press more effective. These require a division of labor. Perhaps, in the occupation of a large field, the wisest plan is to form several missions in different sections of the country, each embracing several stations; so near together that the missionaries can frequently see each other, and give mutual counsel and aid in carrying forward their operations, and at the same time so far apart that each one may have his own *distinct sphere*, in which he can move without coming into collision with others. Each separate mission thus controlling itself; and each station or depart-

ment of labor being directed principally by an individual, more energy is infused into the system; while the check which the members of the mission have on each other, and the dependence of the parts on the whole, serve to prevent any erratic movements, and secure harmony. If stations too remote from each other are connected together, the missionaries must travel too far for mutual counsel, and then decide on each other's proceedings with too little information; and if single stations or missionaries are left without any control, except that of the distant society or church which supports them, there will be too much danger of indolence, or irregular action.

The general plan of the Ceylon mission has been approved by the most judicious observers in India, acquainted with its operations. Perhaps one feature of it should be made more prominent—that of *itineracy*. It is desirable that every mission should have some *evangelists*, devoted to the propagation of the Gospel, by means of books and other helps, furnished by a permanent mission, in a manner more extended and diffusive than can be practised by those who are engaged in all the labors of a station, and are pastors of native churches. It was in reference to this object, that, at the end of 1832, one of the missionaries was liberated from a part of his engagements at his station, that he might, in connection with some native assistants, do more itinerating labor.

In regard to the place which education holds in the plan, a single paragraph will be added from the last report of the Seminary, showing that the *principal* hope of propagating Christianity among the Hindoos, rests on an early, systematic, and thorough *Christian education*.

"The system of idolatry, which, to a rational mind, appears wholly absurd, is so connected with their earliest associations, so alluring in its festivals and processions and administers so much gratification to pride and sensuality, that its deformities are never considered,

If the devotees of the system are sometimes forced, by an exposure of its absurdities, to acknowledge that it is ridiculous, still they are captivated by its pomp and show, and enslaved by their appetite for its indulgencies. All the sympathies of their childhood are enlisted on the side of idolatry. The feasts at the temples are their principal holidays; and are thus connected with their leading ideas of enjoyment in this world and their hopes of happiness in the world to come. In fact, the principles of the system are interwoven with the very elements of society, and regulate all the acts and duties of life. Though Brahminism sometimes appears very severe in its requirements, its severities are readily practised; and though expensive, its expenses are cheerfully borne. The reason is, it flatters the pride of the human heart. Men can more easily fast, go on pilgrimages, do penance, torment themselves in various ways, and even give up life than repent of their sins and accept salvation through the merits of a Saviour.

"Such a system, venerated beyond measure as the religion of their forefathers, for unnumbered ages, it may readily be supposed, the people are slow to renounce. But the progress of education among them, will gradually undermine it; and this in proportion as that education is extensive, and *thoroughly Christian*. Even in Christian lands the greatest hopes of the church are from the young; and a new and powerful principle begins to be developed, in the progress of infant and Sunday schools, which shows that if the god of this world can be anticipated in his possession of the tender mind, and the earliest affections of children can be drawn forth towards their Heavenly Father, the ruins of the fall may, with divine aid, easily be repaired. The Holy Spirit thus early takes possession of his own mansion; the enemy is driven out before he has made those lodgments from which, when once made, he is almost never, in this life, fully

dispossessed; and the living temple of God rises up and stands forth in its just proportions, with unimpaired freshness and beauty."

Having thus taken a rapid glance at the progress of the mission, near to the time of Mrs. W.'s decease, it remains, only to add a few incidents from her communications.

"OODOOVILLE, *June*, 12th, 1832.

"MY DEAR LAURA,

"Your very precious letter of April last year, came to me just as we were leaving home to pay our respects to the governor and lady lately arrived. Mr. W.'s object was to request permission for more missionaries to join us, and mine to obtain health for our little H. Through mercy both were accomplished.

"We now look forward, with the hope of seeing the faces of missionary friends from our beloved native land. How we shall feel at the sight of them, I cannot conceive; but I think some of us may be ready to say, 'now, Lord, lettest thou thy servant depart in peace.' It is *thirteen* years since we were thus privileged; and we had become so accustomed to the thought that we must labor alone, that the expectation of its being otherwise excites strong emotions. We shall certainly be overjoyed, and I hope thankful. It will be pleasant if they are personally acquainted with some of our dear friends, but above every thing else, I hope they will have the qualifications of *good temper*, *common sense*, and *ardent piety*.

"You ask about the number in my school. It has been small, of late, owing in part to some of the girls having been married; but last week we made up all deficiencies, by adding twenty-eight, making now fifty-three; so that my hands are full. We are greatly favored in being permitted to regard all the older ones as Christians, and to see those who have married, adorn their profession, though living among the heathen. They are not, however, what young converts in America are. I fear that genera-

tions must pass away before the natives will be eminently active and diligent in the service of the Lord. Some more special exertions have been made of late to bring females in the villages under instruction, yet there is still but little encouragement, for they are more 'mad upon their idols' than even the men, and seem to glory in their obstinacy and degradation."

"*Mrs. Laura E. Hyde.*"

"*June* 30th, *Saturday Evening.*

"My Dear Son,

"We are all at home, spared to see another of these evenings, and hope that our dear child far away is well, under the kind protection and care of One who is better than father or mother; One who sees you at all times, and will love and guide you if you give your heart to Him. Last Monday we went to Batticotta, where we spent two days, and attended the Tamul examination of the Seminary. It was very interesting; I think more so than even the English examinations. Yesterday we had the semi-annual examination of schools here, when I thought of my dear boy's *help* on former similar occasions. I scarcely know how to write you, till we hear from you. My only comfort is in commending you to the Lord Jesus.

"*July* 14th.—Another week is gone, and while we are all well, and enjoying the blessings of our Heavenly Father, where is our dear Charles? I know not but while I am writing you are in another world. I hope it is not so, for I desire to have you live to do something for your fellow-creatures; something to show your love to your Saviour, in striving to bring sinners to repent and serve Him. My greatest wish for you in this world is, that, after being yourself a Christian, you should become a minister of the Lord Jesus, and preach his Gospel. To do this, you know that you must love your books, be diligent, patient, and persevering. Improve, then, all your time. Never be idle. If you are not industrious, and do

not improve well your time while young, you need not expect to do so after you are older. You must have industrious *habits*, and they must be formed early. Think of *this* people, if you are inclined to be idle. How hard it is to make them industrious—even *impossible;* because they have, from childhood, idle *habits*. And how destitute they are of enjoyment, how little good they can do to others. No indolent person can be happy; and many are wretched because they find nothing to do. Strive, then, my dear boy, to improve *all your time*, and to be always doing something useful to yourself or others. Be obliging. Assist others in what they are doing, whenever you can. Do not feel above assisting any one, however poor and despised."

"OODOOVILLE, (*Jaffna*,) *June*, 19th, 1832.

"MY DEAR MOTHER,

"Our Maternal Association has met here to-day. I have not perhaps told you much about this Society, and indeed there is not much to be told. It is, however, an encouraging fact, that all the children over *fourteen*, whose character we know—for some are in England—are hopefully pious; and some of the younger ones have at times appeared very serious. There are fourteen members of the Society, and about sixty children connected with it. I think there is more than a hope, in the minds of most of us, that not one of these dear ones will fail of eternal life.

"*July* 11th.—This evening closes our three days' meeting. You may like to know how it was conducted. From six to half-past seven in the morning was a prayer-meeting, in Tamul, in the church; from that hour until half-past eight, a prayer-meeting of the brethren and sisters, and such of their children, as were present; then breakfast. At half-past nine, a meeting with the larger children of the village schools, both girls and boys. At eleven, one with school-masters, and others who were dis-

posed to come. At one o'clock, another prayer-meeting by ourselves; and at four, two meetings—one with women and the girls of the school, and another with church members. In the evening, a general meeting of all who desired to attend; and many have been so disposed. This evening, especially, the church was, I think, better filled with respectable people than ever before. The court Moodeliar of Mallagum, has been out every evening, and appeared very attentive. There seem many advantages in addressing the people in this way, which there are not, when they are found at their houses, or in small circles. They see that the missionaries are in earnest, when they leave home and make so much effort to address them; and they are obliged to be quiet, and to hear what is said, without one and another making remarks, or asking questions which divert the attention and excite ridicule, as is very common on other occasions. More than once I thought, how would friends at home rejoice to see so many heathen listening attentively to the word of life; to hear the earnest, affectionate exhortations of the missionaries, and their assistants, or the fervent prayers, and addresses of such natives as know, in some degree, the worth of the soul; to observe the effect of truth in the moistened eye, and anxious countenance of many hearers; and to join in the prayers of the brethren for wisdom and grace to perform their most solemn duties. It was a high privilege, for which I feel under renewed obligation to live for God.

"*August* 11th.—We have had another interesting week; a three days' meeting at Batticotta. It was good thus to wait upon the Lord, with one accord, in one place. Many attended the evening meetings, who could never be induced to attend any place of Christian worship before; and though they showed their ignorance by sitting with their heads covered, and their heathenism by sometimes grumbling at what displeased them, they were generally

attentive, and heard enough to leave them without excuse if they perish. The Moodeliar, of whom I spoke as attending at Oodooville every evening, has since openly, and before many friends and foes, avowed his full belief in Christianity; has visited Mr. W. to receive light and instruction, and has been furnished with the Bible and other books which he spends much time in reading. His influence is such that his conversion would seem like that of a host. There is much inquiry at Oodooville, and in the surrounding villages. Some say, 'Why, the Moodeliar talks to us, even when about his business in court; he says Christianity is true; he is going to be a Christian; nobody now can doubt about these things.' His friends persecute him much, and he seems aware that he shall suffer greatly from them if he perseveres.'

The *Moodeliar*, mentioned in this letter, was from the most influential family in the district; and is himself a man of great respectability. The natives said, when they found that he was inquiring on the subject of religon; "if the Moodeliar becomes a Christian, who will not? There is nobody greater than he." After much inquiry and many struggles with himself, he at length became a decided convert, and was baptized, and received to the church. On account of the opposition of his numerous and powerful friends, who would probably have used force to keep him back, his admission was private; but as though the birds of the air told the matter, his wife heard of it almost as soon as he had returned home. Immediately she collected together almost every thing valuable which she could carry off, and left him. A young lad, a nephew whom he had adopted, as he had no children, and to whom he had given most of his property, was taken away by his father. His servants left him. No respectable man would go near his house, or drink water from his well. He was deserted by all. But in the midst of many trials, he strove to maintain his integrity, and it is hoped will be enabled to adorn his profession.

In the autumn of 1832, the afflictive tidings were received of the death of that son, who had been the object of so much solicitude and hope. It was contained in a very kind and comforting letter from the Rev. Rufus Anderson, one of the secretaries of the Board, which gave at once the intelligence of his arrival in America and his early removal from the world. The previous solicitude of his mother concerning him, and how far she was prepared for this trial, may be in part understood by a few extracts from her private journal.

"*April* 22d, 1832.—Near the close of the last year, we were called to prepare our beloved son to go to America. Many a heart-rending pang did I experience; but I think I was graciously supported by Him who *can* do all things, and does visit the sinful also with his consolations. This trial was long contemplated, but never, till it was very near, did I expect to live to see it. I almost think I could not bear another such. Charles's feelings were much exercised. Never can I forget some seasons when we were together at the throne of grace. How did he *plead* that his parents might be 'supported, and comforted when he should be gone,' and 'that he might come back and preach to the poor heathen;' but 'if we should not meet on earth, that we might meet in Heaven.' Oh, my Father, who didst so support me that I could endure it all, I thank thee for these seasons, I thank thee for my hope that this darling boy is one of the lambs of thy fold." At times, after his departure, I was more distressed than before. He was gone; and my anxiety about all that was before him, none but a mother can conceive. I did indeed fear that the Lord had forsaken me, and that I should sink. My family cares, while they were sometimes very irksome, were, perhaps, a blessing. I was forced to restrain my feelings, except when alone with Him from whom I can hide nothing. Sometimes I hoped that my prayers were heard, and believed that my child would be saved; and all things beside this I could leave. At other times I

mourned at the thought of having sent him into a scene of temptations and snares, which he might not be enabled to escape.

"We went to Colombo in February, and experienced much kindness from friends; but no change of place could drive from my mind my dear only son, my first born. How many times have I had occasion to say, 'Thou, Lord, sustainest me.' We returned home on the 6th of April; and here again my darling boy was no where to be found. His little garden, planted with so much care; his dog, of whom he was so fond; every foot of ground in the yard; every article of furniture, and every spot in the house, reminded me of him. We now hope, as he has been absent three months, that he is near the American shores. There a new scene of temptation will await him. Some of his friends, to whom he was committed, are gone to their long home. Among these are both his grandfathers. My prayer is, that the Lord will be better to him than all these; and enable him to realize the assurance, 'When my father and my mother forsake me, then the Lord will take me up.'

"*May* 27th.—The burden of my effusions at the last date, is my burden still. Many hours of grief and care have been allotted me; but I hope that I can trust in the Lord to do all things well. To-day has been our communion season—Mr. and Mrs. Woodward and the Manepy church members were here. I was much disappointed in being occupied with little H., who was quite ill this morning, all the time before breakfast, and especially as I had reason to think that the other brethren and sisters were then praying for us; but I found, as I have done before, that when there is from *necessity* a want of preparation, the Lord is pleased to show that the preparation of the heart is from *Him;* and that in the performance of *duty*, we may safely expect comfort and consolation. My season at the communion table was precious. It was sweet

lines since the intelligence reached us, that our beloved Charles had so early finished his course; not, my dear mother, that I loved you or others less, or that I had nothing to say, but because it is not easy to clothe in language, the heart's deep sorrow. I never felt the chastening hand of God so heavy upon me; though I trust I can say, 'It is good for me that I have been afflicted.' It was a seasonable warning. I am thankful that our heavenly Father thus graciously aroused me; that He did not leave me to be wholly engrossed by my dear earthly ones; but reminded me that this is not my rest. My earnest desire and prayer is, that He will draw me to Himself, and fix my wandering heart upon Him who is 'the chiefest among ten thousand.' Had I chosen the form of discipline, it would have been different, but doubtless this is best. May it accomplish all for which it was sent. It would have been a great comfort to have had our dear boy see and know his grandmother. Indeed, as it was the will of God to remove him, this was almost our only regret. But we are thankful that he reached our dear friends, and did not sicken and die among strangers or at sea. His journal, and all that we hear of him, are just what we should expect, just like himself. How kind in our compassionate Saviour, so to comfort his heart, when it was sorrowful on board ship. Often had he been reminded that he must go to Him with every sorrow, and every difficulty; and many unworthy prayers were offered, that He who took little children in his arms, and blessed them, would comfort this lonely one. I have many precious recollections of seasons of prayer and conversation with him, and am thankful that there was so much pleasant, and desirable in his character; and, for our comforting belief, 'That now,' as little Edward Spaulding says, 'his head has a beautiful crown upon it,' and that he has entered upon the joys of Heaven. It is consoling to

think of one so dear as having escaped the pollutions of the world, and joined the company of Heaven. There, we hope, are *five* of our little ones. Surely we have reason to think of our treasure above.

"I have said we are invalids. Soon after the afflictive tidings reached us, Mr. W. had an attack of something like cholera, from which he recovered but slowly. While he was still confined, Eliza and Harriet were also taken sick, and, for a few days, were very ill. As soon as Mr. W. was able to go so far, we took them to the sea-side, and spent about a week; when all returned home much better. On Monday following, Mr. W. and I went to the monthly prayer-meeting at Batticotta. On returning home, in a small wagon, just as we were speaking of the pleasure we felt in anticipating a little time of health, the horse took fright, and plunged down a steep embankment of the road, overturning the wagon. I fell on Mr. W., and was thus saved from much harm to myself, but injured his side and breast. Dr. S. came and bled us, and we kept our bed and room for some days. Mr. W.'s side is still painful, and he has now a cold on his lungs. So the Lord is pleased to keep us in the furnace. We are slow to learn, and may need further discipline; more severe even than we have had. When Mr. W. was so ill, I thought I could bear any thing but his removal, even that of all my children; and when, as he was recovering, H. and E. were attacked, I began to fear that the Lord was about to accept of my choice, and remove them. So I am a wavering helpless creature, and need to lean on an Almighty arm. What else can either guide or uphold us. May it be more and more your support, my dear mother, in your declining years.

"*December* 10th.—I hoped to fill a long letter to my dear mother, but have not been well, and have been writing to F. a few particulars about Charles. Shall begin another sheet, to be finished, I hope, about a month

hence by Mr. W., when I may be unable to write. The more frequent contemplation of another world, occasioned by dear C.'s death, and I hope, also, some nearer approaches than usual to Him, who is altogether lovely, have made it seem an easier thing for me to die than has been common. I feel, however, strong ties to life, and hope and trust it will please the Lord to spare me still.

"The cholera prevails to an alarming extent in the district. Very many have been carried off by it, and the consternation of the people exceeds all that I have known among them before. It is greatly to be deprecated; not only as cutting down so many in their sins, but as the fear of it operates upon those who are spared, to keep them shut up at home. Many schools are scattered. The people will not attend preaching, and violent rains make it very difficult for the missionaries to go out amongst them to any extent. There are, however, nearly twenty candidates for admission to the church at our next quarterly communion."

Of the account of Charles, noticed here, which was sent home, and published in a small memoir of him, a part will be given to illustrate the character of Mrs. W. as a mother, in forming the mind and habits of this promising child; who died in New-York, at the age of a little more than eleven years, only three weeks after his arrival in America.

"Oodooville, (*Jaffna*,) *November* 23d, 1832.

"My Dear Sister F——,

"We have just heard that the 'Star' will come to Madras next month, and as, just at this time, I feel that what I do must be done quickly, I commence a sheet, the first object of which shall be to give you some facts of our lamented Charles.

"Had I anticipated the event which has so afflicted us, I could have treasured up many things, which to you and to us would be interesting, especially such as occurred in

some of the last months and weeks he spent at home. As it is, my memory would do him less justice than my heart. I think that a desire to please his parents and add to their comfort, more powerfully influenced him to duty, than any other motive. He seemed to have no care of his own convenience and comfort, when it came in competition with ours. When he had done wrong, nothing would so soon fill his eyes with tears as to see us grieve. Our sorrows touched his heart as though they were his own, and when he had occasioned them, it was to him doubly trying. During the last weeks of his stay with us, when the time for leaving was fixed, in all his prayers with me, which were very frequent, his burden seemed to be that the Lord would comfort his dear parents when he was gone, and not let them be too sorry. He prayed in this way much more for us than for himself; and I believe the fear that we should suffer from his absence was more trying than any thing he anticipated for himself; as he very properly said, 'I shall see many new things, and my mind will be diverted, but you, mamma, will be always in the same place.'

"His *purity of mind* was such as, in this polluted atmosphere, we could not too much prize. As is common and unavoidable here with children, however well they may be guarded, he often heard language from the natives to which decent people of youthful or mature age in America are entire strangers, but I never knew or heard of his using either profane or filthy language. It was said by one of his favorite playmates, 'Mamma, Charles loves to play as well as we do, but he never uses bad words;—though other children do so, I never heard *him*.' This I attributed, in the first place, to his knowing that all such words and thoughts are sinful; and in the second place to his feeling that they are too mean and low to be practised by one who wishes to do right. With the domestics he was a universal favorite. The old woman especially

who was his nurse, feels as though she had lost the best friend she had on earth; many prayers did he early and late offer for her, and would make sacrifices for her comfort.

"He was *obedient*—never, that I recollect, wilfully disobeying his parents, and his word was seldom, if ever, doubted. He was much impressed with the words, 'The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it,' and he meditated on them with a kind of horror. He knew that 'liars shall have their part in the lake which burneth with fire and brimstone.' He saw many evils from lying in the people around him, and he also often thought of a maxim descended to him from his grandmother, 'Never to do what you would be ashamed to be seen doing.' It was, therefore, when under the influence of these thoughts and feelings, less difficult for him to refrain from speaking falsely, than is the case with some children. The poor beggars were objects of his great compassion. For two years or more he was in the constant habit of accompanying me to give them rice, &c., and to spend some time in communicating religious instruction. He often exhorted them to repent. They were much affected on hearing of his death. Indeed he seemed particularly desirous for some time to be useful to the heathen, and often admonished such as came to the house. One old woman (the mother of a school-master) since his death has reminded me of a number of instances when, said she, I stood by that door or sat on the mat there, and he said, 'You must repent now, you are an old woman and will die soon, you must think of what Jesus Christ has said and done for you, and love him.' The girls in the school were often admonished and exhorted by him; one evening, in particular, they will never forget. It was during the last revival of religion, when he was more serious than ever before, and

thought that he had himself accepted the terms of salvation. We were absent. After seeing the little ones asleep, he proposed to have a meeting with the girls, it being the evening on which I usually held a meeting with them and he was generally present. He prayed and exhorted them, as they afterwards said, with earnestness and feeling, such as they had almost never witnessed. It was somewhat characteristic of him that he said nothing of it to us after our return, and we should not have known it but from others.

"He had, at quite an early age, a good knowledge of Scripture history. Long before he could read himself, I commenced reading to him the Old Testament, omitting some portions, and explaining or simplifying the history so that he could understand it. His first reading for himself was to go on with what I had begun, in connection with studying Emerson's Scripture Catechism,—which, indeed, was scarcely a study, as he had the facts in mind from his reading,—and proceeding no further in it than he had read in the Scriptures. The Bible was in this way his most pleasant reading book; and he had the principal historical facts in the Old and New Testament treasured up in his mind, when he had read but little else—and any text of Scripture that, in reading or otherwise, had conveyed a distinct thought to his mind, was never forgotten, but often referred to and quoted in conversation. Indeed I never knew him to forget any thing that he had once *distinctly understood.* Committing to memory what he did not understand was so much of a task that it was, perhaps, too seldom required of him. His evenings were generally spent with me alone in reading and conversation, —when quite young till eight o'clock, and afterwards till nine and half-past nine o'clock,—and these are the seasons on which more than all others my memory delights to dwell, when he gladly turned aside from the common amusements of children, and especially of boys, to sit

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down in a retired room with his mother, open his mind to her instruction, and into her bosom pour out all his heart. Here he confessed his sins and wept over them, and here I felt that I had an influence which no precepts nor threatenings could give me under other circumstances. He never seemed so happy, as at these seasons.

"In his seasons of more than usual seriousness, which towards the close of the time of his stay with us were frequent, he seemed aware of the danger of their not being permanent, and with many tears used to pray that he might 'not be suffered to grieve the Holy Spirit this time, as he had done before.' It was his usual practice to pray alone in the morning, and with me in the evening after our reading a portion of Scripture together. On Sabbath evenings, he gave his Sunday lesson to his father, after which they had a season of prayer and religious conversation together, and we have often remarked that his prayers were the language of a mature Christian, sometimes very affecting to us, as well as seeming to proceed from an overflowing heart, in him. The burden of them was, that he might hate sin more and more, and be holy as Jesus was holy, and this with the strongest expressions of sorrow for sin, and longing to be freed from it, and washed clean in the Saviour's blood. 'There is a fountain filled with blood,' &c. was a favorite hymn, to which he often alluded in his prayers. The first time he expressed a decided hope to me, was, I think, when he had a severe attack of illness. I expressed a hope that he was better, but added, 'It may be that God will send a severer sickness upon you, to make you feel that you are in danger of death, and lead you to prepare for it.' He immediately burst into tears and said, 'Mamma, I am not afraid to die; I am sure God has not given me up.' He was then too weak to say much in explanation of his feelings, but the simple fact that he was not afraid to die was some evidence of a change of heart; as *death* to children in

this country, appears usually only in the most forbidding forms.

"He however seemed to think of his sins, as much as of his exposure to danger and to sudden death. One evening, I well recollect, he was so affected with thinking of his sins and danger, that he begged me to pray with him, and himself prayed alone with me three or four times, appearing to feel that he could not sleep till his sins were pardoned, and he had a new heart. Another time at a quarterly meeting, during the sermon and the administration of the Lord's Supper, he sobbed and wept, much. On my inquiring afterwards why he did so, he said that he felt as he never did before, and wanted to come to the Lord's Supper. This desire he often afterwards expressed, and regularly attended the meetings at the station which were held for inquirers, and those who wished to make a public profession of their faith in Christ. This was the more noticeable in him as he always avoided any unnecessary exhibition of his feelings; many times dashing the tears from his eyes with his fingers, and turning his head away when he thought he might be observed.

"I have thus, my dear F. endeavored to comply with your request, as well as my time and circumstances would admit. I have found it hard to go on with what affects me so much, and especially as I could do it so little to my satisfaction. If it affords our beloved mother and brothers and sisters any pleasure, I shall feel myself recompensed, and only regret that I could do him no more justice."

It may be added that this son of many prayers gave pleasing evidence to his friends in America, of being truly a child of God. In his journal at sea, he frequently mentions his religious enjoyment. In one of his communications to his parents he says, "I still feel that I have given myself to God;" and one of the last sentences that he uttered while he retained his reason was, "*I think the Lord seems to comfort me very much.*"

We are now fast approaching the conclusion of these memoirs. The following unfinished letter is the last commenced by Mrs. W. to her ever dear mother.

"*January* 3d, 1833.

"My Beloved Mother,

"I did not intend to delay commencing a letter to you, as promised in my last, till this time; but you will excuse it. Most anxiously have I been looking and waiting for letters to come 'by another ship in a few days.' I long to know how you have been comforted in the severe disappointment concerning dear Charles. We are still surrounded by the dead and dying, as the cholera is raging with perhaps no abatement, but hitherto our families and the church members have been preserved, except in the case of one young man who had left the mission and was living in the town. Several have been ill, but have been restored to health.

"I have felt much reproved this evening for some of my anxieties concerning our children. When shall I learn to cast all my burdens on Him who is able to sustain them. I think I have more delight in trusting him of late; but still 'come short.' Have been reading Mrs. Graham's life with new pleasure; and I hope profit. Believe I have read it three times since coming to Jaffna. Have also been engaged with the memoir of Isabella Campbell; another precious example of one who lived 'by faith on the Son of God.' None I am sure can read it without profiting by such an exhibition of simple trust in Christ.

"In regard to our children, if I had the means I should not wish them put wholly in a boarding-school; but in such a place that, by uniting habits of domestic labor and economy with cultivation of mind, they could be qualified for happiness and usefulness in life. I seek not great things for them. Indeed, I hope I can say, with Mrs. Graham, that I put a *blank* into the Lord's hands as to all their temporal concerns; seeking only this *one thing* with

all my soul, that they may have their portion with the people of God."

The last night of the year 1832 was spent in prayer at Oodooville, by the members of the mission, who remained in supplication and intercession until midnight; and then greeted the new year with thanksgiving. The uncertainty that life would be continued to all through the year was of course contemplated; and if uncommon fitness for death had been considered as an intimation of its near approach, a presentiment might have been felt, that the subject of this memoir was keeping that "*watch-night*" for the last time. But no one, except perhaps herself, heard the voice which seemed to say, "the Master is come and calleth for thee."

In expectation of her confinement concerning which she was for no apparent reason, uncommonly doubtful, she made her preparations much as she would have done had she known the result; and that she should be unable at last even to bid any one farewell. All the concerns of the boarding-school, as well as the affairs of her household, and of the station, as far as under her management, were arranged in the most careful manner, and written directions left concerning them. There was also a paper of hints concerning her children; and a farewell letter to her husband. Nor was her soul neglected. She had laid up fresh provision for passing over Jordan. Her affliction, by weaning her from the world—by making the Bible and a throne of grace more precious—by causing her to look to a compassionate Saviour with more steady faith, and to appropriate to herself more than ever before the precious promises of his word, so changed the current of her religious feelings, and so carried them upward, that she often spoke of them as almost entirely new.

On Saturday evening, January 12th, a few hours before her death, though much occupied with other concerns, she found time to express some of her feelings and

desires in her private diary. The greatest part of what she wrote is given, as the last record of her experience—the dying testimony of her faith and love.

"*January* 12th, 1833.—My time for writing is nearly gone, at least, for the present; and my dear Charles' birth-day reminds me that I owe it the Lord for his merciful affliction, to say more than I have of what I hope it has done for me. I have even thought, at times, that had I appeared before Him previous to this stroke, I should have had my portion with hypocrites and unbelievers. I have thought, is it possible that after so long a life of profession, after many unspeakably precious seasons at the throne of grace, after so long feeling assured that my poor prayers were heard and answered, after experiencing in many trials, that 'good is the will of the Lord,' and rejoicing to have Him rule and reign, and after hours, weeks, and months, of bitter agony and abhorrence of myself on account of sin, and counting the holiness of Heaven more to be desired than all the world can offer a hundred times told, after all, have I never before submitted to Jesus as my Lord and Saviour?—never before embraced the Gospel as a little child?—never come unto Jesus so as to be saved? Oh, can it be?—and yet, sure I am that I never before saw the Saviour so lovely, so desirable,—never considered as now the length, and breadth, and height, and depth, of that love which passeth knowledge—the value of that fountain which is set open for sin and uncleanness;—never saw the whole plan of salvation so perfect, so wonderful;—never with such feelings could say, 'my Lord and my God.' And while this view of the subject has seemed greatly to endear the fond object whose removal has been the means, I have been thankful that the Lord did not wholly forsake me, and did not leave me to compass myself about with sparks of my own kindling, to strive to work out my own righteousness by tears and groans for sin. Oh, I bless Him for this chastisement,

and long that it should bring forth more fruit. Sometimes Heaven has seemed very near, and as though it would be easy to die. At other times, I have had less confidence, and more fear whether all is yet right between me and my God. Should I now be called from my little family, from my dear husband, oh my Saviour, let me rest in thine arms; carry me all the Jordan through. Oh be with me, even as I cannot ask or think. Support, sustain, my sinking feet. Oh uphold me. * * * * * * * Be thou my Saviour in that dark hour; and do thou most graciously bless my dear, dear husband. Uphold him with thine everlasting arms. * * * * * My dear babes! Oh may they be thine, thine only, and that forever. Oh my Saviour, enable me this night to give myself unto thee, and do thou receive me in that well ordered covenant which thou didst die to secure." * * * * * *

She was interrupted and did not finish her petitions for the school, the station, and the brethren and sisters of the mission, as, from other circumstances, it is evident it was in her heart to offer. The closing scene will be best given in a communication written at the time.

"Oodooville, *January* 17th, 1833.

"My Ever Dear and Beloved Mother,

"The Lord has often come very near unto you, and removed one after another your earthly comforts, until, perhaps, you feel that you are almost desolate; and that the sources of consolation below are nearly dried up. But has not heavenly consolation descended into your soul, in proportion as creature comforts have failed? I doubt not, that this has been the case, and that you are still able to say, 'It is good for me that I have been afflicted.' How trying in your widowed state to look upon our dear Charles only when nature was failing, or when he was laid out for the tomb. After all your hopes and expectations of clasping often to your arms the first-

born of your beloved Harriet, and of seeing your eldest daughter in her eldest child, how trying the disappointment! Yet you could say, 'It is well, for the Lord hath done it.' And what Providence is there, however trying, however it may wither and blast our hopes, and scathe our very hearts, concerning which, as the will of God, we cannot say, 'It is well?' Yet alas, we are weak; and unless supported from on high, there are dispensations of Providence which we cannot bear. We sink beneath great waters. Such an affliction has come upon me; and such, my dearly beloved mother, has come upon you. We are mutually and most deeply afflicted; for your and my beloved Harriet is gone. Yes, the wife of my youth, the partner of all my joys and sorrows, the mother of my three, now motherless children, is gone. That tender, that most affectionate heart, has ceased to beat; and all her anxious cares concerning those whom she loved as her own soul, are over. She has passed the Jordan; and is, I doubt not, in the heavenly Canaan, rejoicing with joy unspeakable and full of glory. She is now in that world of 'spirits bright' where no sin or sorrow can enter. My dear afflicted mother, do not mourn, but rejoice. Our too dear Harriet is with her Saviour, whom she loved better than all here, though she loved us very much.

"But I must give you a few particulars. On Sunday she was somewhat ill; but went to church both forenoon and afternoon. I tried rather to dissuade her from going in the afternoon, and she at first concluded to stay at home; but as the children wished it, she went, and seemed comfortable. On her return, she was a little fatigued, and lay down a short time on the bed; after which she rose and went out to tea. We then had family prayers. I read the forty-sixth Psalm, and made some remarks upon it, which appeared to interest her; and we conversed on the privilege of casting all our burdens upon

the Lord. Afterwards she went to her room, heard the little girls repeat their hymns and lessons, and directed their devotions for the night.

"I went out to my study, but not being so well as usual, came in early. Finding the door of her room shut, and having a sick-headache, I lay down on a couch. This was very unusual for me, and caused her to inquire a little anxiously about my health when she came from her room. She said, 'I cannot bear to see you so unwell;' and soon added, 'I do not feel so well myself. I have a peculiar sensation in my breast.' I requested her to be as quiet as possible, and recommended that she should take a little laudanum, and lie down. She did so, and went to sleep; but in a short time awoke, feeling the same distress in her breast. I then immediately sent for Dr. Scudder and Mrs. Spaulding, supposing that she was about to be confined. She was partially relieved of the distress by turns, but continued very uneasy and unable to rest in any position. She frequently requested me to pray for her. Dr. Scudder came about two o'clock in the morning. He said that she had better be bled, and take a little more laudanum, and she would probably be relieved. He bled her freely, and she also vomited. This relieved her, so that she lay down quietly and said that she felt quite at ease. She took a little coffee; and before she went to sleep, called me (as Mrs. Spaulding was taking care of her) and insisted on my lying down on the couch, on account of my being unwell, saying at the same time, 'Do you know, my dear, how good it is to be perfectly at ease after severe pain?' I said, 'You feel thankful.' Her reply was, 'Yes, I think I do. How good is the Lord.' She then very pleasantly bade me good night, and fell quietly asleep. This was probably the last she knew on earth. After a short time, Mrs. S. noticed a peculiarity in her breathing, and attempted to wake her. As she did not succeed, she called Dr. S. and myself; but as the sleep was quiet and

pulse regular, there seemed to be no danger. We again left the room; but were soon called back to witness some slight twitches of the eyes and face, which were, ere long, followed by a convulsive fit. We were then greatly alarmed, and Dr. S. used every exertion to prevent a recurrence of the spasms. All was without success, and after two or three returns of the convulsions, the breath of my beloved wife grew shorter and shorter, and a little before six o'clock on Monday morning, the 14th instant, without a struggle or a groan, she resigned her spirit.

"The funeral took place at five o'clock, P. M., of the same day. We sang at the house—'Why should we mourn departing friends,' &c.; and at the grave—'Unveil thy bosom faithful tomb,' &c., and I believe all felt that they expressed our sentiments, our feelings, and our hopes. The mortal remains were deposited in the church near those of our dear George;—thus was one babe by the *side*, and one in the *arms*, of the fond mother; and the spirits of *six* are, I trust, with her before the throne. Oh! how she loved them; how she prayed for them; how assured was she of their final salvation. She was indeed a precious mother as well as wife and missionary.

"Our departed Harriet had for the last few months, been fast ripening for Heaven; especially since we heard of Charles' death. How severe was that stroke! But what rich blessings did it bring! It made her lean more entirely on her Saviour. She had, under that affliction, new and peculiar evidence of the life of faith in her soul. On Saturday evening she expressed her feelings in her diary; and on Sabbath noon renewed her covenant with God—a covenant made twenty-five years ago. *This was her finishing work.* It was the last time she signed her name. As she had no opportunity for preparation, after she became ill, it is most gratifying and consoling that she left these last memorials of her unwavering trust in God. She had, in every respect, set her

'house in order,' as though she fully anticipated being thus removed, almost in an instant, from all these scenes. But I did not at all expect, nor was I at all prepared for the shock. Much had I anticipated my own death; little had I thought that the desire of my eyes would be taken away as with a stroke. Yet it has been done by the hand of a Father; I dare not, I cannot murmur. I bless His holy name that He took my beloved so gently, and that she met the enemy without knowing of his approach; for he was disarmed. Should the Lord spare my life, I propose to send you another letter soon. I now write in haste, and with a bleeding heart,

"Your ever affectionate,

though afflicted, Son,

"M. WINSLOW."

In a joint letter from the mission on the occasion, from which a paragraph has already been taken, it is said, "the funeral was attended by all our number and by our missionary friends in Jaffnapatam. The mother and babe were inclosed in the same coffin, and buried in the Oodooville church, amidst the tears, not only of the immediate mourners, but of the bereaved children of the school, the native members of our churches, and of many people around who could not but feel their loss. . .

"The following week on Thursday, being the time of our quarterly communion at Oodooville, a funeral sermon was preached by Mr. Poor, from the text—'And his disciples came, and took up the body and buried it, and went and told Jesus.' He described the deceased as, like John, a 'burning and a shining light.' This description, though it made us weep the more for our loss, and for the loss of the natives around us, caused us also to rejoice for the grace conferred on our departed sister while here, and for the assurance that she is now enjoying the unveiled presence and glory of her Saviour in a better world."

We have thus accompanied our missionary friend through a series of years, not long indeed, nor much varied by incident, but marked by usefulness. If her pathway was frequently thorny, and occasionally shaded also by the too sombre cast of thought in which she sometimes indulged, the light of Heaven was often let down upon it, to illuminate and cheer her steps. Though compassed about with infirmity, she was happy even in a distant land, and amidst the heathen;—and at last, how brief was her passage through the dark valley to brighter regions. How sudden was the transformation from suffering, sinful mortality, to beatified immortality. As expressed by one whose experience was made useful to her, "What transports of joy must the disembodied spirit experience when it arrives on the heavenly shore, and beholds, with unclouded vision, the purities of the glorified state." Following such a soul in imagination to the New Jerusalem, and, as the gates open to receive it, looking in and beholding the streets paved with gold, and the inhabitants with crowns on their heads, and palms of victory in their hands, and "having the harps of God," we might well say with the devout and imaginative Bunyan, "which when I had seen I wished myself among them."

Any minute analysis of the character which has been presented to the reader in the foregoing pages, will not now be undertaken. If the leading features of it have not been developed in the course of the Memoir, it would be useless to attempt to bring them into notice now. Besides, as delicacy has forbidden the compiler to comment, in passing, on some excellencies to which an indifferent person might with propriety have called attention, so it will now forbid any thing more than the notice of a few characteristics, selected principally to excite imitation, or show the abounding grace of God to one who felt that she had nothing of her own but sin.

Mrs. Winslow was in stature a little above the *middle*

height, and in the latter part of her life of a full habit. Her manners were dignified. She was not what would usually be called handsome, but with a fine dark eye, and an elevated and expansive forehead, shaded with dark locks, she had that beauty which consists in an intellectual countenance,

> "Where dawns the high expression of a mind."

Her native talents were undoubtedly of a high, though not the highest order; and the cultivation of them was good.

In her school-days she had great fondness for mathematical studies, and the effect was seen in after life in her discipline of mind and regard for strict order and system. Perhaps this as well as natural strength of intellect, contributed also to form her uncommon *decision* of *character*. What appeared to some, especially in her early days, as mere persistency, was often firmness of purpose resulting from conviction of duty. Such were her habits of thought that she could not but rest steadily in the fixed decisions of her judgment; and the determination of her will, on important subjects, was often such as to lead to the most untiring perseverance. Difficulties seldom overcame her. It was a maxim with her from a child not to say, "I can't;" but, "I'll try." She generally finished what she undertook, and did it *well;* for she was remarkably *thorough*. She had great *industry*, as well as energy, and did most things with a *facility* which enabled her, though subject to very frequent illness, to accomplish more than do most persons in continued health. In addition to the care of her family, the education of her children, the charge generally of a large boarding establishment, the keeping of pecuniary accounts for the station, and various direct missionary labors, she maintained a frequent correspondence with many friends, and did much writing for the mission.

With the more masculine traits of her character were united much *delicacy of taste*, and an uncommon share of *sensibility*. Her feelings were all acute and tender, and easily excited by natural or moral beauty or deformity. This poetic temperament, if it may be so called, often administered to her happiness and sometimes to her disquietude. While young she felt the force of a sentiment sometimes quoted to her, though not as in all respects applicable, that "exquisite native sensibility, fostered by indulgence, nurtured by habit, and subtilized by the refinements of a superior education, attended by the proud consciousness of merit superior to its station, is the most dangerous endowment within the gift of nature." She studied, and to a good degree attained, in these as in other respects *self-control;* for it was a rule with her, in regard to all wrong habits mental or moral, to strive for the victory over them, and never give up the conflict under the idea of their being unalterably confirmed.

It is perhaps frequently the case that the leading features of religious character are stamped at the time of the new birth. It is certainly noticeable, in Mrs. W. that concern for the souls of others mingled largely with her earliest religious feelings. She was imbued with the missionary spirit, in her first baptism of the Holy Ghost. From the beginning she was an *active* Christian. At the same time her activity proceeded from principle and not impulse. Her benevolence sprung from a deep fountain of Christian love, opened up by the Spirit in her soul, and kept full by a free communication with the "river of the water of life." It was not, therefore, a summer brook, like the streams of charity which flow from some sudden gush of sympathy, or the worldly excitement of mere native sensibility. It was not like them either noisy, turbid, or evanescent. Her growth in grace was perhaps more manifest from the increase of *love* than of any other fruit of the spirit. In one of her last letters

she says, "I have often of late thought, that it is not sufficiently considered that our religion is a religion of love; and there is nothing which I have more frequently resolved to aim at, especially when coming up from the banks of Jordan, than to have love to God and love to man, the leading principle of my spared life."

While her piety was active it was also *meditative.* She abounded in self-examination. Mason, on Self-Knowledge was ever a manual with her. It was her practice, at different periods, to keep a written account of her *deficiencies*, and in her examinations to dwell principally on those things, in which she had come short. She kept at times a list, after the manner of a monitor's bill, of the principal faults, both of omission and commission, to which she felt herself exposed. On this she marked them when committed, and kept the account for her subsequent inspection. At her seasons of fasting and prayer she sometimes recorded at length these and other sins, as they occurred to her mind. For instance, at one time, she began her devotional exercises by noting her sins against God—against her husband—against her children—against her domestics—against the brethren and sisters of the mission—against her friends at home, and against the heathen. Under these heads, some pages are written, which show the minuteness and severity of her examination, and her awful sense of the strictness of the divine law. Among the *sins against God* she mentions, "not meditating upon God at stated seasons, and constantly going to Him to guide, uphold, and deliver—not waiting on Him in *faith*, to keep me from temptation, and to give me the victory over my besetting sins—not desiring more earnestly to be with Him to behold his glory—not being more thankful for the mercies I experience, and doing more cheerfully to the Lord whatsoever my hands find to do—not committing myself and my all to Him with entire submission, and a desire only, that his name may be

glorified—not trusting in Him at all times, before any created one, and making Him my chief good, before husband and children—not desiring life for *His* sake, that I may labor for Him among the heathen, rather than for the love of the world or of friends—not constantly recommending the Gospel by a meek and quiet spirit before the heathen, from whom He only has made me to differ—not thinking enough of the exceeding love of Jesus, and feeling my obligations to Him—not giving more honor to the Holy Spirit by thankfully receiving his influences, giving Him a throne in my heart, and obeying his teachings."

She also at such seasons reviewed her *resolutions*, which were made when her views of divine things were clearest; and according as she had been enabled to keep them or had broken them she gave thanks to God or humbled herself before Him. It appeared to be her sincere endeavor to act in that manner which seemed proper and best when she made the closest approaches to God. If she could not afterwards recall all the *feelings* excited at such times, she would have the benefit of the *opinions* formed, and rules of life laid down, when farthest from earth and nearest to Heaven. She desired it to be, as she often said, her *daily business* to make progress in the divine life.

Her habits of *devotion* gave soul and life to her piety. It was a frequent practice with her to have specific subjects of prayer on each day of the week, and also for different parts of the day. Indeed, in a good measure, she obeyed the injunction to be "praying always with all prayer and supplication in the Spirit," and her *intercessions* were often most fervent and prevalent. The instances are numerous in which manifest answers to her prayers were granted; some of them in the conversion of individuals, both at home and abroad, who were not promising subjects of grace. No one can easily conceive how great was her anxiety at times, and how earnest her petitions,

for the girls of the school, for her domestics, and others at the station, and for all connected with the mission ; nor can any one tell how much they were indebted to her prayers. No domestic lived in her family any number of years without becoming a Christian. At the time of her death they were all, five in number, members of the church, though they came to her heathen. In the devout and diligent reading of the Scriptures, she had frequent communion with God. The Bible became more and more precious to her, as she became more and more spiritually minded, and meditating on its truths until they assumed form and substance, she obtained great peace and recollection of mind. In one instance, in expressing her wishes for the day, she says, "I desire especially to walk softly before God ; and to this end I would be *moderate in all things*—*not hasty*, in speaking or acting—*be kind to all*—*not talkative*—*not noisy*—*be thoughtful*—*be grave*—and *much in ejaculatory prayer*."

In regard to all her anxieties as a mother, (and a more anxious and faithful mother is seldom found) and as mistress of a family, as well as a missionary laborer, she endeavored, to roll her burdens on the Lord, and be "without carefulness." But in this respect she failed, perhaps, more than in any other. She felt her responsibilities so deeply as often to be "pressed in spirit beyond measure ;" and she found it difficult to "be careful for nothing." Though few are more frequently occupied in contemplating the divine perfections, her views of Jesus as a Saviour, or rather as *her* Saviour, were not always equally distinct with those of her deficiency and guilt; and she groaned being burdened. But when through grace she was accustomed to look more steadily at the cross of Christ, and was more sensible of the actings of faith within her and of her *union* to Christ as her head, she looked away from herself, and rejoiced in hope of the glory of God.

This change in her feelings was well expressed by

Mr. Spaulding, in a letter to her mother, with which we shall close this short review of her estimable character.

"Your dear Harriet in her religious and social feelings continued, for the first five or six years of her missionary life, much as when you last saw her. She suffered very much from bad health, and was eventually obliged, as you know, to take a voyage to Calcutta. Though she always delighted to spend her whole strength, sometimes laboring even beyond her strength, still the change in her religious affections and her *enjoyment* in religion and in the missionary work, have been much greater since her return in 1826. This may have arisen in part from better health; but I think she had somewhat clearer views than before of herself and her Saviour. The news of Charles' death reached us on the 5th of October last. This intelligence was more than nature alone could bear, and with the aid of grace it seemed difficult for her to recover at once from the suddenness and severity of the shock. Yet though cast down, she was not forsaken. She mourned bitterly, but submissively, silently, and in hope. In one of my last conversations with her, we were speaking of the ill health of some of her children, when she remarked that she felt like doing all she could for them, while spared to her, as they seemed to be lent but for a little season. Her conversation for the last two or three months was not only heavenward, but she seemed to get new views of Christ, and of salvation by faith in him. All the more meek, lowly and gentle graces of the Spirit, seemed to have taken a new and rapid growth. She talked of that love which Jesus manifested, and still manifests, for us, and of forbearing one another in love; and mourned more than ever over those dissonant feelings among Christians, which, unhappily, do not dissolve themselves in love and union. In a word, her conversation and feelings seemed to be those of one who enjoyed a frequent and solitary walk along the banks of Jordan; who looked with unu-

sual interest at the prospect on the other side, especially at the loveliness and glory of the Saviour, as he seemed to hold out his hands towards her and say, 'Come heavy laden, and afflicted, I will give you rest.' These feelings seemed to be new, and almost strange to herself; and while she pondered them in her heart, wondering what they could mean, she suddenly 'overstepped the grave,' and is not; for God hath taken her. She is no more with us, but she lives in our hearts. She lives in the affections of relatives, and friends, and Christians, at home. She lives and will long live in her labors of love among the Tamul people. In this providence there is much of comfort, as well as of affliction. Even the suddenness and unexpectedness of it was full of mercy to her as she had always some fear in view of death. This seemed to be taken into the account by our kind and sympathizing Saviour, who so ordered it that she should take rest in a sweet and quiet sleep; and putting off the body and mortality in that very sleep, awake in his likeness."

The following affectionate tribute to the memory of Mrs. W., is from the highly gifted pen of Mrs. SIGOURNEY, who was a friend and companion of her early days. The allusion near the close is to Mrs. Hutchings and Mrs. Perry, two of her sisters, now connected with the Ceylon Mission.

TO THE MEMORY OF MRS. HARRIET W. L. WINSLOW, LATE MISSIONARY TO CEYLON.

Thy name hath power like magic.
Back it brings
The earliest pictures hung in memory's halls,
Tinting them freshly o'er; the rugged cliff,
The towering trees,—the wint'ry walk to school,
The page so often conn'd, the needle's task
Achieved with weariness,—the hour of sport
Well-earned and dearly prized,—the sparkling brook
Making its clear cascade,—the darker rush
Of the pent river through its rocky pass,—
Our violet-gatherings 'mid the vernal banks,—

When our young hearts did ope their crystal gates
To every simple joy.
                    I little deem'd
'Mid all that gay and gentle fellowship,
That Asia's sun would beam upon thy grave,—
Though even then, from thy calm, serious eye,
There was a glancing forth of serious thought,
That scorn'd earth's vanities.
                    I saw thee stand
With but a few brief summers o'er thy head,
And in the consecrated courts of God
Confess thy Saviour's name. And they who mark'd
The deep devotion, and the high resolve
Of that scarce half-blown bud,—did wondering ask
What its full bloom must be.
                    But now thy bed
Is with thine infant train,—where the sad voice
Of the young Ceylon mother tells her child
Of all thy prayers and labors. Yes, thy rest
Is in the bosom of that fragrant isle
Where heathen man, with lavish nature, strives
To blot the lesson, she would teach of God.
—Thy pensive sisters pause upon thy tomb
To catch the spirit that did bear thee through
All tribulation; till thy robes were white,
To join the angelic train.
                    And so farewell,
My childhood's playmate, and my sainted friend,—
Whose bright example, not without rebuke
Admonisheth, that home and ease and wealth,
And native land,—are well exchang'd for Heaven.

L. H. S.

HARTFORD, (Conn.,) *March* 17th, 1835.

APPENDIX.

About eight months subsequent to the death of Mrs. Winslow, the compiler, with his *three* little girls and *seven* other daughters of the missionaries, left Ceylon for America. They were detained at Calcutta, about two months, where they experienced much kindness from Mr. and Mrs. Pearce, of the Baptist mission, and other friends, and reached Philadelphia by the ship "Star," near the end of March. Every where, they were most cordially received, and the children, then in the situation of orphans, soon found fathers and mothers in the favored land of their parents.

In the meantime a reinforcement had gone out to the mission. On the 1st of July, the Rev. Messrs. Todd, Hutchings, Hoisington, and Apthorp, and Dr. Ward, with their wives embarked in the ship Israel, for Madras; and thence proceeded to Ceylon; where they arrived on the 28th of October. On the 29th of that same month, the Rev. Mr. Eckard, and Mr. Minor, a printer, with their wives, left for Ceylon, by the ship Shepherdess, and reached Colombo on the 18th of February.

Soon after the arrival of the first reinforcement, Dr. Scudder commenced a new station at *Chavagacherry*, about twelve miles east of Jaffnapatam; and a few months later another was taken by Mr. Hutchings at *Varany*, eight miles north-east of Chavagacherry.

As early as April, 1834, Dr. Scudder wrote, that a part of the old church at this station, which was one hundred and seventy feet long and sixty-two wide, was so far repaired that he hoped to have it dedicated to God the next month. Another part of it was to be repaired for a dwelling-house. He had then established *seventeen* schools, containing about *six hundred* children. The station is supported by contributions from the Reformed Dutch Church in America.

This was not the only enlargement of the mission. When the reinforcement was complete, the missionaries were able to carry into effect their long cherished plan of extending themselves to the continent. Mr. Spaulding went on an exploring tour in January, which

resulted in selecting *Madura*, a large and formerly a fortified native town, about one hundred and fifty miles from Cape Comorin, as a missionary station. It was for many ages, the residence of the Tamul kings of Southern India, and is still considered as the seat of Brahminical learning among the Tamulians. To this important station, Messrs. Todd and Hoisington repaired in July. A few months later, another station was taken at *Ramnad*, near the coast, by Mr. Apthorp. Thus four *new* stations, two in Jaffna, and two on the continent, were occupied within less than a year.

One of the elder missionaries the Rev. *Henry Woodward* was, however, removed by death. On account of long continued debility he repaired in the early part of the year to the Neilgherry hills. He did not gain his health as was expected. There are here two settlements, Ootacamund and Kotagherry. He was at the former and was advised to go to the latter, a few miles distant. He did so in June. The house into which he removed proved to be damp, and he caught cold. He then, by the direction of physicians, left the hills with Mrs. W. intending to proceed to Madura, but on reaching Coimbatoor, at the bottom of the hills, he was so ill as to be unable to go farther. At the house of a missionary brother, the Rev. Mr. *Addis* from England, August 3, 1834, he rested from his labors. Mrs. W. says that he appeared very calm and entirely resigned to the will of God. He often experienced a great desire for more light, but said, "if it should not be granted, I do feel that I am resting on a sure foundation." There can be no doubt that it was so. He was a *good* missionary ; *peculiarly* qualified to instruct the young and interest a people like the Tamulians, fond of familiar illustrations and figurative forms of address, and capable of feeling the power of kindness and sympathy. He was humble and gentle among them, and as far as his health allowed, which was often feeble, he was active. He died beloved and lamented by all the missionary circle.

Not long after Mr. Woodward's death, there was a very interesting revival of religion in the mission. It commenced in connection with a series of protracted meetings. The first was held at Batticotta for five days, beginning November 12, and was conducted principally by Messrs. Poor, Spaulding and Scudder. On the *second* day a prayer-meeting was held by the Seminariests, long before daylight, at which it appeared that some were thoughtful. Subsequently there was still more manifest progress. It was discovered on the *fourth* day that five or six individuals of the first class, who, on account of their standing as scholars and their family connexions, were among the most influential members, and who had previously combined together to oppose Christianity, were all anxiously concerned for the salvation of their souls. The next day, which was the Sabbath, was a time of special refreshing from the presence of the Lord. Nearly all in the Seminary were more or less affected.

On Monday the brethren commenced a protracted meeting at Oodooville, where some signs of awakening had already appeared. The church members of that station, and of Manepy, were first assembled, and they manifested a spirit of prayer. There were also melting confessions of sin. A meeting was held with the girls of the school, of whom fifty were not members of the church, and about the same number of boys from the English day schools, at the two stations. Of these two companies, Mr. Poor remarks, "their number and their ages were equal; but their circumstances, in other respects, were widely different. The females were living as a family under Christian influence, and some of them were already awakened to the importance of seeking an interest in Christ. The boys, still living with their heathen parents, were evidently thoughtless or on their guard against the influence of divine truth. The former, when dismissed, retired to their prayer rooms and held meetings among themselves; the latter returned to their houses, and probably joined their heathen friends in making light of the invitations of the Gospel."

The course of labor commenced on Monday was continued, with slight alteration, through the *four* days of the meeting. Mr. P. says, "I witnessed more marked evidence of the presence of the Spirit, to give efficacy to his word upon the hearts and consciences of the hearers, than I had ever seen before. Many of the thoughtless school boys were brought into a serious and solemn frame of mind. Most of the girls were evidently under conviction of sin, and of their need of a Saviour; and some of the school-masters who have been hardening their hearts for many years, while under a course of Christian instruction, and living in the secret practice of idolatry, furnished evidence that the word of God is in truth the sword of the Spirit."

The work at this station appears indeed to have been exceedingly interesting. Mr. Hutchings says, that if a spirit of prayer and love for the Bible, and intense desire for the salvation of others, are evidences of a change of heart, many are converted; the voice of supplication or thanksgiving being heard for some weeks almost all the time. Some pleaded earnestly with their heathen friends to repent. One said to her father, "When you are in hell I cannot give you so much as one drop of water." One, when threatened, said, "If you put me in the fire I will not leave my dear Saviour." Another, "Though you should tie my body to a tree, you cannot tie my soul."

On the second week of the meetings a fast was held. The missionaries, in a short circular proposing such a season, expressed themselves as convinced that they were near the fountain head of mercy, and that their weak vessels needed strengthening to contain the fullness of offered blessings. A convocation of the *seven** churches met at

* For the better administration of church discipline, what was for many years the Mission Church, was divided in 1831, and one formed at each station. The seven churches are Batticotta, Tillipally, Oodooville, Panditeripo, Manepy, Charagacherry and Varany.

Oodooville, November 26, and was attended by *inquirers* from all the stations. About one hundred and sixty were present, besides members of the church, who professed to be seeking the great salvation. One of these was a man of some learning and rank at Batticotta, who had long been a school-master, but a firm heathen. On hearing some of the youth describe the change in their feelings, he said, "Now I see what the work of the Holy Spirit is, I never understood it before."

There were also protracted meetings held at the other stations of the American Mission, and at Nellore and Jaffnapatam, attended with an evident blessing. At Nellore a youth who left one of the meetings laughing, soon returned, saying that he was "like an ant before a rolling stone."

As the accounts received from the mission extend only to the beginning of January, the results of this most pleasing work cannot be given; but the missionaries speak of some of the converts as manifesting a very lovely spirit, and abounding in hope and the joy of the Holy Ghost; and of themselves as enabled to say, in the fullness of their souls, "Lo this is our God, we have waited for Him."

An additional reinforcement to this interesting mission has been sent out, and the designation of it altered to that of "MISSION TO THE TAMUL PEOPLE." It is contemplated to have connected with it a large printing establishment at Madras. One is already formed in Manepy, in Jaffna, where Mr. Minor has charge of the press. The Rev. ALANSON C. HALL and wife embarked for Ceylon by way of Calcutta, November 4, 1834; and on the 16th of May following, the Rev. Messrs. PERRY and LAWRENCE, with their wives, sailed from Boston for Colombo in the "Shepherdess," all to join the mission. At a public meeting held in Bowdoin-street Church, before the departure of the latter missionaries, an address was delivered to them, by the compiler of this work, of which a few closing paragraphs are here given.

Profit by the experience of those who have gone before you.

It is an untoward circumstance, in the history of missions, that little has, as yet, been learned by experience. Every missionary begins almost anew and for himself, while his term of life and labor, at least in India—it being on an average less than *ten* years—is so short that he can acquire but a small stock of experience before his work is finished. It were desirable in order to remedy this defect that a philosophic, or rather a Scriptural review of modern missions should be written, bringing forward the result of the various forms of operation (many of which can be regarded only as experimental) and by an induction of *facts* showing the excellencies and defects of the present system. This is the age of excitement and experiment—the reign of feeling and speculation. A steam power is applied to the moral as well as natural machinery, and the gas-lights of brilliant, but often vaporing theories, are hung out to guide its course. Now we need

also to take the light of experience, and while the *motto* is *onward*, the *watchword* should be, *in the track of the Apostles* "*looking unto Jesus.*" There is no reason why the work of missions should set aside the common rules of human agency, since it is by this agency, and not by any miraculous interference, that God is to convert the world. Missionaries abroad should thankfully receive the suggestions of enlightened zeal, in those at home who may have more knowledge but less experience, and their friends should consider that at the distance of some thousands of miles, in an entirely different state of society, the expediency of many operations cannot be so well judged of by them, as by those on the ground; especially if there be no guide but theory or doubtful interpretations of Scripture.

There are those who object to schools, to concentrated missionary establishments, and generally to what is called the *machinery* of missions. Let not a restless spirit lead you to judge hastily on this subject. If there be any country where all possible means are needed to propagate or continue Christianity—from the infant school, to the college—from the religious tract, to the Bible—from preaching to individuals in the highways and hedges, to the greatest public assembly that can be convened, without or within doors;—if there be any country where an invading army ought not to be scattered at once into all parts of it—where, in cultivating a wilderness, it is advisable to clear some little spot, plant it, and hedge it round, instead of cutting down a tree here and there and scattering seed at random—if there be any place where to keep a fire burning, the live coals should not be scattered too far apart, then it is proper, in India, to follow, *generally*, the plans of operation in the mission to which you are going. They are to some extent the result of experience. It will be your object not to *derange*, but *improve* them. Believe me, the danger is not in employing these means, but in relying on them; it is not in having missionaries in small spheres of labor, so situated that they may give each other mutual aid, raise up native helpers, and send out from a centre of influence a widening impression all around; but that they may be too much *confined* to these spheres, and have too little *itineracy*. It is not in the use of machinery, but in the want of a living spirit within the wheels. My dear brethren, let it be your object to communicate to them,—having received it yourselves from on high,—a burning, moving spirit; and wherein those who have gone before you have failed in directing their movements aright, let it be your object to show *practically* a "more excellent way."

Enter readily on the most humble and self-denying labors.

It is working men that are wanted and as in some other undertakings, so in this, as many fail, perhaps, from being *above* as *below* their work. There is no romance in actual missionary operations. You may at times attempt efforts on a large scale, and occasionally

may preach to great numbers, but you will not be encouraged by their applause or cheered on, as a minister may be in this country, by the voice of popularity. Your principal dependence for usefulness will be on efforts with *individuals*, before whom you can go out and in, over whom you may obtain some influence, and to whom you have opportunity again and again to make known the truth. Your great, though by no means your only hope, will be on the *young*. Such is the exclusive nature of all the institutions of the Hindoos—such the strength of custom, in a land where change is unknown—such the fascinating power of idolatry, which, while it satisfies the natural craving of the human mind for some religion, gives one allowing the indulgence of every passion—so confirmed is their belief in the inspiration of their Shasters, which regulate all the concerns of civil, social, and religious life—so great the power of "caste," pervading the community, and giving shape to the whole frame-work of society—and so vast the influence of the opposing Brahmins, who are their hereditary priests, the depositaries of most of their learning, and are indeed worshiped as little less than divine, that only repeated exertions, and generally with those who have the least prejudice, can be expected to be successful. Indeed, when acquainted with these obstacles, you learn also their exceeding immorality, their apathy, and their belief in the doctrine of *fate*, which almost destroys their sense of accountability, and in that of transmigration, which makes eternity only an endless succession of changes—you will despair of all hope for them, except in the transforming influences of the Spirit of God; and as that blessed Spirit usually works by means proportioned to the end, you will see the necessity of the most persevering labors. You are to use all possible exertion, as though every thing depended on your efforts, and wait on God as though you could do nothing.

Let your precepts be embodied in your actions.

You should stand before the Hindoos more in the character of *witnesses for the truth*, giving your simple testimony in its favor, than as champions for it by the weapons of argument. They may be slow to assent to your reasoning, or even to understand it, but they will be quick to discern your character; and they will give weight to your testimony in proportion to the holiness of your life. The power of sympathy is universal. The Hindoo, when he knows that you have left your beloved home and country for life, and sees by your conduct that you did this, not from any worldly motives, but, in the midst of privations and toils, to point him in the way to Heaven; and when, as you preach to him Christ and Him crucified, he has undoubted evidence of the sincerity of your belief, and the melting constraining force of your love, he will feel the attraction, and may, by the grace of God, pause at the foot of the cross until some drops of a Saviour's blood fall on his hard heart. If any thing will penetrate it, this will. You will find the Hindoos callous to the most awful threatenings of God's law, and begin to

suspect, when you see them perfectly unmoved under exhibitions of truth which would cause any Christian congregation to tremble, that there is with them no connection between the intellect and the affections, and that they have no conscience. It is almost so, but still they HAVE hearts. Let yours, warm with the love of Jesus, be brought into contact with theirs, and they may feel—may melt. This is the REFORM that is needed in missions—not a new order of *things*, but a *new order of men*. Missionaries of the Apostolic school—men who, like Brainerd, can stand erect before the heathen, and preach in "words that burn," because they have been on their knees, and on their faces, prostrate before God, until the angel has raised them up, and touched their lips with a live coal from off the altar. We want Apostolic zeal and holiness, and may then hope for Apostolic success. Oh, my dear brethren, be such missionaries. Let your eye be single that your whole body may be full of light. Let your faces shine as you go down from the mount of communion with God. Be living epistles of Christ, known and read of all men—walking transparent temples of the Holy Ghost. Be like the angel standing in the sun, all light, *all heat*, and you will indeed be, "the messengers of the churches, and the glory of Christ."

The churches at home will then remember you; for you go forth as their servants, to do a work which they have thus the privilege of carrying on through you, and in concert with you. They will sympathize in your trials; they will help to bear your burdens; they will aid you by their contributions; they will send out others to follow up your labors. Mothers will lay their sons, and fathers their daughters, on the missionary altar; and all will follow and attend you with their ardent, fervent and persevering prayers. Yes, Christians will not expect that the life-blood will flow freely to the extremities, if it be congealed at the heart—that God will bless the labors of missionaries abroad, if the church at home is not *humble*, and *prayerful*, and *holy*. There will be a new spirit in the churches, a spirit of deep sympathy with Christ. They will remember that He has purchased the heathen for his inheritance, at the dear price of his own blood, and given it in charge to them to go forth and take possession; and they will no longer delay doing all in their power for the conversion of the world. They will travail in birth for souls, and when Zion travails she will bring forth children. From every high hill, and every dark valley of heathenism, the song shall burst forth, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth glad tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth."

EXPLANATION OF THE VIGNETTE.

The vignette, on the title page, represents the church and dwelling house at Oodooville. The former is one hundred and twenty-five feet in length and twenty-eight in breadth. At the farther end, about thirty feet is taken off for a study and vestry. The walls are of brick, plastered and whitewashed. They are low, and the roof is covered with palm leaves. There is a decent pulpit. The natives sit on mats on the floor, which is of hard cement, and rises gradually toward the front door, so as to bring all the audience in plain view of the preacher. In a little tower on the east gable-end, forming the front, is hung a small bell.

The front of the house, which is about forty-five feet in length, is on a line with that of the church; but a virandah, or piazza, of ten feet, projects forward, from which you look out upon a garden containing roses, jasmine, and myrtle; with figs, oranges, limes, pomegranates, and grapes. There are also in the enclosure cocoa-nut, areca-nut, mango, jack, and other fruit trees; which afford a pleasant shade as well as agreeable fruit. The floor of the house is of cement, like that of the church, and there is no ceiling between it and the roof, which is tiled. There are no chimneys, and no glass windows. On the north side, in the midst of young cocoa-nut trees, are the buildings of the *Female Central School*, and on the west is a bungalow for a native preacher.

THE END.